

1607/5665.

THE
POSTHUMOUS WORKS
OF A LATE
CELEBRATED GENIUS,
DECEASED.

FRONTEM NUGIS SOLVERE DISCE MEIS.

MARTIAL.

IN TWO VOLUMES.

VOL. II.

L O N D O N :

PRINTED BY W. AND J. RICHARDSON ;

AND SOLD BY

T. BECKET AND P. A. DE HONDT IN THE
STRAND. MDCCCLXX.

THE
REVEREND F. O. S.

OF
THE
SACRED
AND
HOLY

OF
THE
SACRED
AND
HOLY

OF
THE
SACRED
AND
HOLY

OF
THE
SACRED
AND
HOLY



THE
K O R A N:

O R,
ESSAYS, SENTIMENTS,
CHARACTERS, AND
CALLIMACHIES,

O F
TRIA JUNCTA IN UNO, M. N. A.
OR MASTER OF NO ARTS.

PART THE SECOND.

NESCIO QUID MEDITANS.

HOR.

VOL. II.

THE

K. O. R. A. N.

O. R.

SENTINELS

AND

GALLIMACHES

TO THE

O. R.

TRIA TUNTA IN UNO, M. N. A.

FOR MASTERS OR NO MASTERS.

THE

PART THE SECOND.

THE

HOR.

THE

Vol. II.

[iv]

THE
AUTHOR
TO THE READER.

WHETHER any of the following thoughts or remarks have been conceived by others, before me, or no, I cannot pretend to say; for as they spontaneously occurred to my mind, I minuted them down, without ever taking the trouble of inquiring into their origin or derivation.

And in truth, a labour of this kind would have been infinite and uncertain—

tain—for it is almost impossible, after all, for any person who reads much, and reflects a good deal, to be able, upon every occasion, to determine whether a thought was another's, or his own.—Nay, I declare, that I have several times quoted sentences out of my own writings, in aid of my own arguments in conversation; thinking that I was supporting them by some better authority.

For my own part, I do affirm, that it would afford me a most flattering pleasure to find them all imputed—For as I can truly acquit my conscience of the least manner of plagiarism, this very coincidence of sentiment and opinions, would serve to prove the justness of them, pretty nearly—as two clocks which chime together, very probably mark the right hour of
the

the day—for the degrees of error are so numerous and various, while the point of truth is but *simplex, duntaxat, et unum*, that the odds must be manifold, that no two irregular agents shall exactly hit upon the same false measure.

But that *nothing is new under the sun*, was declared by Solomon some years ago; and it is impossible to provide against evils that have *already come to pass*.—So that I am sure I have reason to cry out, with *Donatus, apud Jerom*—

Pereant, qui, antè nos, *nostra* dixerunt!

For I have ever wrote without study, books, or example, and yet have been *over-charged* with having borrowed this hint from Rabelais, that from Montaigne, another from Martinus

Scriblerus, &c. without having ever read the first, or remembered a word of the latter.

So that all we can possibly say, of the most original authors, now-a-days, is, not that they say any thing *new*, but only that they are capable of saying such and such things themselves, *if they had never been said before them.*

But as monarchs have a right to call in the specie of a state, and raise its value, by their own *impression*, so are there certain prerogative geniuses, who are above plagiaries—who cannot be said to *steal*, but from their improvement of a thought, rather to *borrow* it, and repay the commonwealth of letters with interest again; and may more properly be said to *adopt*,
than

than to *kidnap*, a sentiment, by leaving it *beir* to their own fame.

I do not pretend to class myself among such privileged wits.—I never *borrow*, lest I should not be able to *pay*—but have only made the above remark, to shew the candor of my own criticism upon all such occurrences as these.

It may, perhaps, be requisite here to explain a new term I have made use of in the title page of this part of my work. The word *Callimachies* I have framed from *Callimachus*, the name of a Greek poet, of whom it is said, that he had written above eight hundred elegant poems, which were all comprehended in about five hundred pages.

I was

I was pleased with this character of his works.—I hate your *scripti. et in tergo* authors—and have, therefore, taken the liberty of denominating all concise or sententious writings, *Callimachies*, after his name. I thought it adviseable to give this definition of the word, lest the Critical Reviewers should derive it from the *French* phrase, *Gallimatias*.—

I like this manner of writing, extremely.—It is really being too hard upon the public, *to turn over a new leaf with them*, upon an old score, continually. — And whenever my bookseller, who buys by the *bulk*—and such works deserve to remain on *it*—obliges me to augment my pages, I generally contrive to give the reader some new subject—or none at all—which does as well, as it serves equally

equally for amusement, to find one out.

But indeed, if the editor of these *loose sheets*—I don't mean immodest ones—would take my advice, for his own profit, he would, by no means, publish them, at all—but sell them, privately, to some of the *wit-less* authors of the present age, who have attained to a certain *knack* of writing, both in prose and verse, without matter, fancy, or invention—

Without one thought to interrupt the song.

This collection then, might, perhaps, serve to embellish their works, and help them off the *bulk*, a little.

Farewel, neighbour—

TRIA JUNCTA IN UNO.

opportunity for improvement to himself

and

but indeed it is the object of this

work to show that a man

can be a

man of

character

and

of

A PERSON may not merit

as much as that is only the

claim of man, but can never demand

charity for that is the command of

God

in his word

and says that he

will be his friend

and will be his

friend

and will be his

friend

THE KÖRAN.

CALLIMACHIES, &c.

1. **A** PERSON may not merit *favour*, as that is only the *claim* of man, but can never demerit charity, for that is the *command* of God.

2. In Sophocles, Jocasta prays to the Lycian Apollo, and says, that *she came to his temple, because it was the nearest*. This was but a sorry compliment to his godship.—It is the same, however, that people generally pay

pay to religion; who abide by the doctrines and faith they have been bred up in, merely to save themselves the trouble of seeking farther.

3. *Inveni portum*—*Spes et fortuna valet*—*Sat me lufisti*—*Ludite nunc alios*.

There is a bad moral expreffed here, in the word *Ludite*.—I would have faid rather *parcite*.—The writer did not deferve *invenire portum*.

4. There is a great ftiffnefs in the ftile and manner of Pliny's Epiftles.—This was his character throughout; for he profefles himfelf an admirer of evergreens, clipt into the fhares of men and other animals.—I think, that Orrery was a fitter tranflator for him than Melmoth, for that reafon.

5. Political and natural connections are different ideas.—I look upon
all

all ties of affinity, or consanguinity merely, to be of the first kind. Love and friendship form the only natural alliances.

6. There is no such thing as an impartial representation.—A looking-glass, one might be apt to imagine, was an exception to this proposition; and yet we never see our own faces justly in one. It gives us nothing but the *translations* of them. A mirror even reverses our features, and presents our left-hand for our right. —This is an emblem of all *personal reflections*.

7. I prefer a private to a public life.—For I love my friends, and therefore love but few.

8. The confinement of the *unity of time*, in the drama, forces the poet
often

often to violate nature, in compliment merely to the appearance of truth.—For he must be obliged to compress actions within the compass of *three hours*, which, in the ordinary course of things, would require the leisure of as many days, perhaps years, to bring to pass.

A play is but an *acted novel*, of about three hours reading; and should not be restrained within the limits of any given time, in the story, though the *representation* ought not to exceed the usual one.

9. Impatience is the principal cause of most of our irregularities and extravagancies. I would sometimes have paid a guinea to be at some particular ball or assembly, and something has prevented my going there. After it was over, I would
not

not give a shilling *to have had been* there.

I would pay a crown at any time for a venison ordinary.—But after having dined on beef or mutton, I would not give a penny *to have had* it venison.

Think frequently on this reflection, ye giddy, and ye extravagant.

10. There is such a torture, happily unknown to antient tyranny, as *talking a man to death*. Marcus Aurelius advises to assent readily to *great talkers*—in hopes, I suppose, to put an end to the argument.

An epitaph on the unlamented death of a talkative old maid.
By myself.

Here lieth the body of M. B. spinster, aged forty-three, who, on the
VOL. II. B tenth

tenth day of August 1764, became silent.

11. A tragic writer can *call spirits from the vasty deep*, and re-animate the dead.

12. Mr. Guthrie, in his Essay on Tragedy, distinguishes between a *poet* and a *genius*. He must have meant only rhimers, versifiers, or poetasters; for I will not admit a person to be a *poet*, without a *genius*.

13. One does not require nor think of a fire, often, in spring or autumn; yet I don't know how it is, but when we have happened by chance to pass near one, the sensation it communicates is so pleasant, that we feel rather inclined to indulge it.

This is analogous to temptation—and the moral is, *keep away from the fire.*—

—Who

Who venture in,
Have half acquiesced in the sin.

This is the sentiment of some poet ;
but I cannot make out the distich.—
Nor is it at all material ; for that sen-
tence must be poor, indeed, that
owes its *merit* to its *metre*.—*Weight*,
not *measure*, is the proper standard of
true *sterling*.

14. *Custom* is too apt to obtain a
sanction, by becoming a *second na-
ture*.—This should be admitted only
in indifferent matters ; for in others,
use only renders abuse familiar, and
makes custom the more reprehensible.

15. Persons of sense foresee a *crisis*,
and temporize with *occasion*. Short-
sighted people never comply, till *occa-
sion* becomes *necessity*—and then it is
often too late.

16. Some folk think it sufficient to be *good christians*, without being *good men*—so spend their lives in whoring, drinking, cheating—and *praying*.

17. Some people pass through life, soberly and religiously enough, without knowing why, or reasoning about it—but, from force of habit merely, go to heaven, *like fools*.

18. *Mechanical christians* make an office of their pews, for the dispatch of business.

19. Going to prayer with bad affections, is like paying one's levee in an undress.—

There is a great deal of this species of wit, in many admired writings, where the simile falls short of the comparison.

20. Religion was too abstracted before the coming of our Saviour.— But the cloathing the Divinity with matter, hath presented us with a *sensible object* for our adoration—which was absolutely necessary to attract the devotion of the *many*.—For a *philosophic religion* is a religion—for a *philosopher* only.

21. Marcus Aurelius says, that he had learned from Apollonius, *not to be impatient when his arguments happened not to be apprehended*.—

I think there is a reason, besides the philosophic one, for this.—A person ought rather to triumph, upon the advantages of superior knowlege or understanding; which should incline him more to pity than resentment.

22. People who are *always* taking care of their health, are like misers, who are hoarding up a treasure, which they have never spirit enough to enjoy.

23. When I see good men dying often, while worthless fellows are suffered to live, I feel the force of that passage in the Psalms most emphatically—*The Lord wisheth not the death of a sinner.*

24. The nibbling of critics, like the mites in cheese, depreciate a work to some, but enrich it to others. Quere?—

25. Men *tire* themselves, in pursuit of *rest*. The reply of Callisthenes to Alexander, may be here applied—Was it Callisthenes, or -----? Not material—though some literary block-

blockheads would, perhaps, make a bustle about it.

26. It is an impious prostitution of the sacrament, to administer it to the adulterer, the oppressor, or as a test, merely by way of *qualification*, for some temporal office. Those only should be admitted to the communion, who *qualify* themselves, for the next world—not those who receive it, solely for this.

27. Titles of honour are like the *impressions* on coin—which add no value to gold and silver, but only render brass current.

28. There is no such thing as real happiness, in life. The justest definition that was ever given of it, was, *A tranquil acquiescence, under an agreeable delusion.*—I forget where.

29. I have known many men who have worn out what little sense had been born with them, long before their deaths—but yet, having been trained up in office business, or some mechanical trade—as *the army*, or *the church*—continue to pass through them still, like children in a *go-cart*, without either suspecting themselves, or being detected by others.

If you slice off the head of a turkey-cock, after it has been once set a-running, it will continue to keep striding on, in the same stalking gait, for several yards, before it drops.

I have known several people pass through life, plausibly enough, with as little brains as *an headless turkey-cock*.

30. It was an apt saying of Epicurus, *Stultus semper incipit vivere*.

31. Swift's

31. Swift's *love-song*, in the *modern taste*, beginning,

“ Flutt’ring, spread thy purple pinions,

“ Gentle Cupid, o’er my heart;

“ I a slave in thy dominions—

“ Nature must give way to art,”

was not a whit too *outré*, upon the prettily worded nonsense of our lyrics and sonneteers.

I happened to be looking over my daughter’s musick-book, this morning, and met with several celebrated songs, performed with vast applause, at Ranelagh and Vauxhall, which have been penned since that cautionary ode had appeared in the world—where the authors, *not having the fear of Swift before their eyes*—and in utter contempt of our sovereign lord, the poet laureat—such horrid murders as these, have been wilfully perpetrated, viz.

One

One lover begins, in open defiance
of the laws, thus—

“ Have you *not* seen the sun,

“ *When sunk beneath the hills?*—

“ *Then have you seen my Molly fair,*” &c.

which, being interpreted, is exactly
this—“ Provided that you have ne-
“ ver happened *to see the sun*, when
“ it had *become invisible*, then I will
“ admit that you might have seen my
“ *Molly fair*, who beats the sun—out
“ *of sight.*”

Another poet bewitched, too sub-
lime for groveling nonsense, elevates
his passion at once into a crime.—For
concluding a verse with this position,
that

“ Friendship with woman is *sister* to love,”

he commits a *poetical incest* at once—
flap-dash.

But

But the genius that pleased and puzzled me the most, was the author of the following stanza :

“ Come, take your *glafs*,

“ The northern lass

“ So *prettily* advised.—

“ I took *my glafs*,

“ And really was

“ Agreeably *surprized*.”

Upon which arise two questions, equally interesting, to be resolved here—namely, What was *the glafs*? And what *the surprize*?

The latter, indeed, he lets us into the secret of, in the next verse—which happens to be the lass’s beauty—and we are to suppose this to have been the very first time he had ever seen it—by his being so much *surprized* at the sight.—But then, why not *surprized*, before he had *taken his glafs*, as well as after?—Which leads us to
the

the solution of the first question, what manner of *glafs* this was.

Here the commentators differ extremely—one *sect* affirming it to have been a *magnifying glafs*—which had *surprizingly* increased the *dimensions* of those charms, which had appeared nothing remarkable to the naked eye before.

Another opinion, and to which, I confess, I more incline, as being the most orthodox, is, that it must have been a *drinking-glass*—That the *northern* lass, being somewhat *chilly*, had challenged our poet to take a *bout* with her—and had bumpered him into a sort of *Scotch*—or *second sight*—or, in other words, had plied him up to that pitch of potation, when men are said to *see double*.—By which means it became a *multiplying-glass*—
which

which must have increased the *number* of her charms to so *agreeably supri-
zing* a degree as the lover appears to have been so enraptured at.

And what serves, in my opinion, to render this the more natural interpretation of the difficulty, is, that philosophy has observed, in proportion as men grow warm with wine, their *penchant* toward the act of *multiplication* grows stronger and stronger.

32. Zed led a sort of zig-zag life, gaining his points by indirect courses, as a ship makes her voyage, by *tacks*, in an adverse wind.

33. Varium et mutabile semper femina.

VIRG.

These epithets are said to be synonymous.—I think not.—The first expression alludes to *the temper*, and the second regards *the affections*.

34. A

34. A reflection, on the shortness and vanity of human life :

I never see a man cock his hat, but I think of my poor father, who has been long dead ; and am apt to cry out, as becomes a philosopher—*What signifies cocking one's hat?*

35. I never knew but one person who interfered between man and wife either with safety or success.—Upon a domestic *pro* and *con* once between the parties, that was rising even to blows, a friend of mine, who happened to be by, hit the husband a stroke with his right-hand, crying, “ Be quiet, you brute ;” and struck the woman at the same time with his left, saying, “ Hold your tongue, “ you vixen.”—Then repeating his moral admonitions, and friendly buffets, with a “ Peace, you monster—

“ Have

“ Have done, you termagant—Hands
 “ off, you coward—Retire, you vira-
 “ go”—a fit of shame and laughing
 seized them both at the same time
 at such extraordinary and impartial
 an umpirism; they shook hands, im-
 mediately, and became good friends
 for the rest of their lives.

36. Poets should turn philosophers
 in age, as Pope did.—We are apt to
 grow *chilly*, when we sit out our
fire.

37. A certain person expressed
 himself once very happily, in making
 an apology for his epicurism, by say-
 ing, that he had unfortunately con-
 tracted *an ill habit of living well*.

38. The more tickets you have in
 a lottery the worse your chance.—

And

And it is the same, of virtues, in the lottery of life.

39. *Tot homines, tot sententiæ.*—It cannot then be deemed partiality or prejudice to prefer one's own opinion to that of others.—If you can please but one person in the world, why should you not give the preference to yourself?

So much for the sport of fancy.—But I should rather give the preference to another.—It is impossible for faith to conceive, without having felt it, the superior pleasure of loving another person better than one's self.

40. Attornies are to lawyers, what apothecaries are to physicians—only that they do not deal in *scruples*.

41. Writings of wit or genius, in the present times, is but *lighting a candle*

candle to the blind.—It supplies them only with a *glare*, but affords them *no view*.

42. The definition of the Godhead is, *that his intelligence requires no reasoning.*—Neither *propositions, premises, nor deductions, are necessary to him.*—*He is purely intuitive.*—*Sees equally what every thing is, or is possible to be.*—*All truths are but one idea only.*—*All space but a single point, and eternity itself but an instant.*

This is a truly philosophic idea of the Godhead; and is suited to it alone, in one very peculiar sense—that any being, less than infinite, would be rendered miserable by such endowments.—Reasoning, investigation, progressive knowledge; hopes, completions, variety, society, &c. would be at an end.

The sole pleasures of such a being, if not God, must be those of a brute—reduced to sensuality alone.—This must have been the state of your demi-gods, if ever there had been any such—your bull and swan Jupiters—your swine-wallowing Bacchus's—your *B-lt-m--e* Pluto's—&c.

43. *A clever fellow.*—The word *clever* is an adjunct, in which all the learned languages are deficient.—There is no expression in any of them which conveys the comprehensive idea of this epithet.

May we not from hence suppose, that the character here intended, as well as the expression, is peculiar to these kingdoms?—And indeed it is in a land of liberty only that a man can be completely *clever*.

44. How

44. How shocking to humanity, to see the picture of religion besmeared with superstition, justice blooded with cruelty, and love stained with lust!

45. A tree is to be judged by its fruit, not its blossoms.—Quære—

46. There was a book lately published, stiled, *Of the future lives of brutes*, which gave great offence to your *divines*. I cannot see why.—The only fault I found with it was, that it was but poorly written.

Is there only such a portion of salvation in the gift of Providence, that parsons need be jealous of the participation? To suppose the inferior animals of the creation to be endowed with souls, must pre-suppose our own to be out of all dispute.

There is certainly a remarkable difference in *the morals* of all the domestic animals, even of the same species. The beasts of the desert we will suppose to be uniformly vicious. We will suppose also that these are to be *the devils* of brutes in the four-footed Tartarus.

47. O navis! referent te, &c.—

The comparing a commonwealth to a *ship*, is one of the justest allusions in politics that can be imagined. —But this simile is more peculiarly adapted to Great Britain than to any other state in the world; as it has a double right to it, both as an island, and the first maritime power, both in naval strength and commerce.

Whenever, therefore, I hear of our entering into a Continental war, I think

think I see the brave tars dragging their ships through the streets of London, and begging their bread, like the Thames boatmen in the time of a frost ; or drawn up from the sea-coasts, through Flanders, to be used as scaling-ladders, or battering rams, against the walls of Fontenoy, Ghent, or Bruges.

48. I had a patron once, who used to publish his kind *intentions* toward me to the world, and so paid himself before-hand, without waiting for a *reversion* from gratitude.

A generous mind may be compared to the Latin *dative*, which has no *preceding* article, and does not declare its case till it comes to the *termination*.

Is there not such a proverb as *working for a dead horse*? This was the case.—As he had already paid him-

self, the work went slowly on—and *is not finished yet.*

49. I have such aversion to ill temper, that I could sooner forgive my wife adultery, than crossness.—I cannot *taste Cassio's kisses on her lips*, but I can see a frown on her brow.

50. I have so great a contempt and detestation for meanness, that I could sooner make a friend of one who had committed murder, than of a person who could be capable, in any instance, of the former *vice*.

Under meanness, I comprehend dishonesty—under dishonesty, ingratitude—under ingratitude, irreligion—and under this latter, every species of vice and immorality in human nature.

51. There

51. There are many ways of inducing sleep—The thinking of purling rills, or waving woods—Reckoning of numbers—Droppings from a wet sponge fixed over a brass pan, &c.—But temperance and exercise answer much better than any of these succedaneums.

52. Live to learn, and learn to live.—Quaint.

53. I have an higher opinion of the sense and virtue of women—and ever had—than men, or even women themselves, generally have.

54. Death is only terrible to us, as a change of state.—Let us then live so, as to make it only a continuation of it, by the uniform practice of charity, benevolence, and religion, which are to be the exercises of the

next life—unless we are to be as idle and worthless there as the gods of Lucretius.

55. I would rather go barefoot than do a dishonest thing.—Better to have one's *feet* dirty, than their *hands*.—Whose stile is this?

56. Some peers of my acquaintance put me in mind of a person I once knew, whose name, names, or *nomen multitudinis*, was Cæsar Augustus, Gustavus Adolphus, Mark Antony, Timothy Keeling — dancing-master.

57. It shocks me to think how much mischief almost every man may do, who will but resolve to do all he can.

58. To frame a corps de reserve, of the ugliest and most misshapen
men,

men, and a body of *Amazons*, too, of the same stamp, trained to war, to be sent upon the service of the *forlorn hope*, would, methinks, be a vast improvement in *tactics*.

Persons under such descriptions, must be more prodigal of life, than others—and would, besides, be a less loss to the community.—The *Ferifacem* won Pharsalia, because poor Pompey's troops happened, unfortunately, to have been handsome fellows.—But if his legions had been formed, or *deformed*, out of the above corps, Cæsar might, perhaps, have had reason to be sorry, that he had ever passed the *Rubicon*.

There is, also, something terrifying, in the ugliness of an enemy.—One is apt to expect less humanity, mercy, or quarter, from such physiognomies.

Novi-

Novitate aspectûs milites perculsi, says Tacitus.—*Kill, or be killed*, seems, in this case, the only word of action.

From hence such persons are stiled *frightful*—that is, apt to create fear in others. The King of Prussia seemed to have conceived such a philosophic notion as this, when he framed the *regiment of death* in the last war.

59. Our doctors say, that the dead shall rise again with bodies.—This notion appears to be an article of faith, agreeable rather to the doctrine of a Mahometan priest than a Christian divine.—

It would be unphilosophic to suppose that flesh and blood shall lose their properties after resurrection—nor indeed, to do them justice, is it pretended.—And if so, I'll answer for it, that the Turkish scheme of
paradise

paradise will be *the practice*, though all the metaphysics of a Christian should be *the faith*.

60. Physicians ought never to drink.—Whenever any distemper affects themselves, they always call in foreign aid—thinking, very justly, that the slightest disorder might impair the judgment. And yet, methinks, a man may be able to preserve his senses much better, in the first stages of a fever, than after a bottle of wine.

61. The preachers abroad use so much gesture and action in their delivery, that the congregation becomes an *audience*, the moment the text is given out—for they may imagine themselves to be present at Æschylus's theatre, where the speeches
were

were all spoken with correspondent gesticulation from a pulpit.

62. We may *imitate* the Deity in all his attributes; but *mercy* is the only one in which we can pretend to *equal* him. We cannot indeed *give* like God—but surely we may *forgive*, like him.—This is the stile in which South and Taylor quibble your souls to heaven.

63. The different judgments we are apt to frame upon the deaf and blind, with regard to their respective misfortunes, is owing to our seeing the blind generally in his best situation, and the deaf in his worst—namely, in company. The deaf is certainly the happier of the two, when they are each alone.

64. An

64. An epicure desires but one dish ; a glutton would have two.

65. An atheist is more reclaimable than a papist—as ignorance is sooner cured than superstition.

66. A sober man, when drunk, has the same kind of stupidity about him, that a drunken man has when he is sober.

67. The chaste mind, like a polished plane, may admit foul thoughts, without receiving their tincture.

68. Shakespeare may be stiled the *oracle of nature*.—He speaks *science* without *learning*, and writes the language of the present times.

69. It is a great error in the political constitution of England, that the peerage is not limited.—The body
itself

itself would derive greater honour, respect, and consequence, from such a restriction. At present, lords are as plenty in these kingdoms, as German counts and French marquis' abroad; or as the Polish nobility, who are reported to be two hundred thousand *strong*—read *throng*—and as little distinguished from the commonalty.

But this is not the particular that I most resent,—I speak not as a lord, but as a common-wealth-man.—The increase of the peerage must soon destroy the great bulwark of the state, by overbalancing the weight of the commons. Men of the largest fortunes obtain titles, and leave none but middling ones in *the lower house*. This reduces their importance and dignity.

And

And those who succeed these peers, in parliament, are, generally, their brothers, their sons, or other dependants.—This increases the influence and sway of the *upper house*.—So that the rule of *omne majus*, may, possibly, soon be as true in politics, as it is in philosophy.

The *constituents* are a restraint on their *representatives*, once, at least, in *seven years*.—Too seldom! And if the crown should refuse its assent to wholesome laws, the commons can, in turn, with-hold its revenues.

But the lords are independent of controul.—They may prevent the passing of any bill they please, and the community has no manner of redress against them. The king cannot *unlord*, nor the people *unchoose* them.

In

In antient states, persons were honoured with *a crown*, for saving a nation.—*Coronets* were not then conferred, for destroying one.—Nor are they now.—I allude only to the *twelve peers*.

70. A certain person had once done me a signal piece of service, but had afterwards behaved himself very unworthily toward me.—An occasion soon occurred, which put it into my power to requite his ill offices; and I was urged to take advantage of it, by *a friend of mine*—or rather, *an enemy of his*.

I objected, that this man had formerly obliged and served me.—True, he replied; but surely his ill behaviour since that time, has sufficiently cancelled both the service and the obligation.

By

By no means. — Merchants accounts are never to be admitted into the higher and more liberal commerce of friendship. A person who has once obliged, has put it out of his power ever after to disoblige us. The scripture has inculcated a precept to *forgive our enemies*. — How much stronger then must the text imply the *forgiveness of our friends*?

The *disobligation*, therefore, being thus cancelled by religion, leaves the *obligation* without abatement, in moral.—A kindness can never be cancelled—*not even by repaying it*.

71. The advantages of academical learning, as far as it relates to the study of languages, is only this—that the time and labour required to understand an author in the original, fixes the matter and reasoning

VOL. II.

D

stronger

stronger in young minds, than a cursory reading in their own language, can be supposed to do.—By which means knowledge may be said to be *inculcated* into us.

Conversation too has the same effect.—We remember the person, his figure, his very dress, the circumstances of time, place, &c. which all concur to fix the ideas in our minds.—This would be a shorter and a pleasanter method of instruction ; and why not practise it ?

If the chief, which ought in this case to be the sole end of learning, be to teach us knowledge, science, and virtue, how are the dead languages necessary to that acquirement ? *Ars longa, vita brevis*, is an old complaint, But the general method of education, which the superstition of our

European universities keeps us still incumbered with, increases this evil, even beyond the natural state of it, by, *in effect*, *lengthening* art, and *shortening* life.

72. What persons are by starts, they are by nature.—You see them, at such times, off their guard.—Habit may restrain vice, and virtue may be obscured by passion—but intervals best discover the man.

One must live intimately with people, to know them—and it is not much for the honour of human nature, to say that friendship subsists longer than love—because the intercourse is not so frequent.

73. That virtue is its own reward, may be understood not only in a *moral*, but an *orthodox* sense of the words also.—For, according to our divines, that

virtue which proceeds from a mere natural good disposition, or a regard to *ethic beauty* only, is so far from having any merit with God, that it is made a doubt, by the *thirteenth article* of our faith, whether it does not *partake of the nature of sin*.

So that mere simple virtue, according to this opinion, must take up with its concomitant pleasure for its reward—as no action, which does not spring wholly from a religious principle, and is not dictated either by our love or obedience to God—and does not direct itself, either actually or virtually, immediately or ultimately, to his glory, can be, in the least degree, intitled to the promises of the gospel.

And those *miserable sinners*, Socrates, Plato, Seneca, Epictetus, Titus, and

and Marcus Aurelius, while they ignorantly meant to have heaped benefits upon mankind, were, it seems, according to this same *thirteenth article*, but *heaping coals of fire*, upon their own heads.

So that were a bishop, now-a-days, to take the trouble of converting one of such fellows as these, he ought to begin by stripping him stark naked, of all charity, benevolence, and virtue, and after he had been left, for some time *to cool*, in that situation, then put him out to school, to some clerk of a parish, to be taught them, all over again, anew.

I hope that the right reverend fathers of the church, will now think me sufficiently orthodox, in this passage, to intitle me to a deanry, at least.

74. Socrates, in the *Phedon*, makes a great difference between *virtue* and *habit*, with regard to the allotments hereafter. He says, that a person who behaves well, from a moral principle, shall be intitled to an infinitely higher reward, than one who fills up the same measure of duty merely from use or exercise.

This is a fine reflexion in a pagan. — The christian divines carry their distinction much farther, by giving the same advantage to religion over morals, that Socrates does to morals over habit.

75. When the different species of animals are not distinguishable throughout, as the ass, the mule, from the horse—the monkey, the baboon, from the man—they are apt to shock and disgust our sight.

The

The different sexes too in human nature should be as strongly marked as possible, for the same reason. An effeminate man, or a masculine woman, are still more offensive than the former instances—because they hurt a moral too. *Hic mulier* and *hæc vir* are unnatural concords.

76. I take the errors and absurdities of the Roman catholic tenets and doctrines to have arisen merely from this—That as soon as the christian religion came to make its way in the world, to be established in governments, and endowed with lands, benefices, jurisdictions, and other temporal emoluments, certain deists, or moral heathens, began to attack *the church*, as a mere political institution, framed to overturn states and kingdoms—urging, that there appeared to

D. 4.

have

have been no sort of necessity for a revelation, which had advanced nothing new or unknown to mankind before, from the pure light of nature and philosophy.

Thus then the best evidence of its divine origin—its being but a more rational, compact, and refined system of ethics, introduced with humility, recommended with meekness, and practised with mortification and self-denial—neither enforced with worldly power, nor subversive of any laws, natural, moral, or political—was pleaded against it.

Upon which the councils of priests, in those days, alarmed for their temporal estates, power, and dominion, began to convene themselves together, in the devil's name, and put every text of scripture *on the rack*, to
confess

confess articles of faith and practice, of such extraordinary natures as the light of reason could never have dictated, and which were directly contrary to whatever its logic could ever have submitted to—such as infallibility, transubstantiation, supererogation, absolution, indulgence, dissolving of allegiance, temporal jurisdiction, inquisition, corporal penances, and propagating the gospel of peace and mercy by the arguments of fire and sword.—The infidels were *non-suited* upon this.

77. Algebra is the metaphysics of arithmetic.

78. The stumbling-block of the Jews, was their mistaking the second coming of the Messiah in glory, for his first appearance in obscurity.
They

They had conceived such a vain notion of their deliverer, that they scorned to submit their faith to a private person, when they expected an earthly king.

They may, perhaps, plead some excuse for this mistake at first—but they appear really to have been a *perverse and stiff-necked generation* of infidels, who did not submit themselves to *the church* of Rome, when the popes had established their temporal kingdom, their absolute dominion over all the powers of Europe, and shewed them, according to their own opinions, *the triumphant state of Christ* upon earth.

79. A supplement to Bacon's Mythology of the antients—

Perhaps the fable of Jupiter's supplanting his father Saturn, the first of all

all the gods, might have arisen from a corruption of the tradition handed down from Adam, that the Son of God was the creator of the world, and all animated beings therein—which, in the dark ages of ignorance in divine mysteries, might have been interpreted as a superseding of God the Father's power, and usurping the heavens.

80. Another.

Perhaps the story of Prometheus creating man, bringing fire from heaven to animate him—his attempting the chastity of Pallas, and being condemned to severe pains, in consequence of these acts—might have alluded to the *Logos* regenerating human nature, informing it with the *Holy Spirit*, its entering into the *Virgin's*

Virgin's womb, and suffering the passion,
for the redemption of the world.

81. Another.

I wonder much that those mystic divines, who are fond of deducing types of christianity, out of the pagan mythology, have never made an allusion, from Cerberus, with his *three heads*, to the pope, and his *triple-crown*.

The first guarded the entrance into the Elysian fields, and the latter assumes the keys of St. Peter—the power of absolution, excommunication, &c.

82. Another.

In the heathen mythology, reported by *Avienus*, in his *celestial history*, Jupiter is said to have placed Hercules next to himself, in the heavens, with his *heel bruising the great serpent's head*,
that

that had kept possession of *the garden*.—Apply this.

83. Learning is the *dictionary*, but sense the *grammar* of science.

84. *Art* and *Science* are words frequently made use of, but the precision of which is so rarely understood, that they are often mistaken for one another.

I don't like any of the definitions of the schools.—I met with a distinction, somewhere, once, comparing *science* to *wit*, and *art* to *humour*; but it has more of *fancy* than *philosophy* in it. It serves to give us, however, some idea of the difference between them, though no *definition*, of either.

I think that science may be stiled the knowledge of *universals*, or abstract

abstract wisdom ; and art is science reduced to practice—or science is reason, and art the mechanism of it—and may be called *practical science*.—Science, in fine, is the *theorem*, and art the *problem*.

I am aware that this objection will be made—that poetry is deemed an art, and yet it is not mechanical.—But I deny it to be an art—neither is it a science.—Arts and sciences may be taught—poetry cannot.—But poetry is *inspiration*—it was breathed into the soul, when it first quickened, and should neither be stiled art or science, but *genius*.

85. He who desires more than will supply the competencies of life, except for the sole purposes of charity, respects others more than himself.—For he pays an expensive compliment to

to the world—as all beyond the first requisites is expended merely to attract the admiration, or provoke the envy, of his neighbours.

86. Sir Thomas More, and other remarkable persons, have been censured for behaving too lightly at the point of death.—But perhaps there is a certain heaviness of heart, that may occasion a lightness of head, and give people the appearance of a bravery which they do not feel—like that kind of temerity with which cowards are sometimes inspired by despair.

As this may be the case, a neglect of a proper gravity and decorum, upon so serious and interesting an occasion, should no more be imputed to them as a fault, than the deliriums of a fever.

I speak

I speak not here against christian resignation, or philosophic composure, upon such a crisis.

87. I agree with Erasmus, on the subject of the Trinity—*Satis est credere.*—And therefore, shall never perplex myself, either with philosophizing or theologizing about the matter.

88. Positiveness is a most absurd foible.—If you are in the right, it lessens your triumph.—If in the wrong, it adds shame to your defeat.

89. A singular person may be compared to a *monster*—more *admired at*, than *esteemed*.

90. Desire in youth is a *passion*—in age a *vice*.—While it solicits us, it is

it is pardonable—but when we pimp for it—O shameful!

91. Friends may be compared to wine—the new more pure, and every drop is potable:—the old more rich—but there are apt to subside some dregs of age. Quære?

92. Writings may be compared to wine.—Sense is *the strength*, but wit *the flavour*. No quære.

93. St. Evremond is the best *modern antient* I ever read.

94. Probably Providence has implanted peevishness and ill temper in sick and old persons, in compassion to the friends or relations who are to survive; as it must naturally lessen the concern they might otherwise feel for their loss.

95. I prefer the Greek epigram to the Latin one.—The first consists in a *natural*, but *not obvious* thought, expressed with strength and delicacy. The latter has too much *point* and conceit in it: it has not the true simplicity of antient wit.

Catullus wrote in *the spirit* of the former—Martial in *the ghost* of the latter.—Almost all the moderns have generally *imitated* the Roman poet, because it is the easiest manner of writing—requiring less wit or genius.—But the former style must be *original*, and is incapable of *imitation*; or must suffer the censure of Horace—

—————*Frustraque laborat,*

Ausus idem.—————

96. Shaftesbury would impose ridicule on us, as a *test of truth*.—He is, I think, in general, but a slight writer.—

writer.—His arguments are weak, superficial, and inconclusive.—He was, therefore, under the necessity of calling in the auxiliary of wit to his aid, but failed more remarkably in this resource too—for I think that *he reasons* even better than *he jests*.

97. Let your pleasures be of *choice*, not of *course*.

98. Marriage may be compared to the monster *Lindamira-Indamora*, in *Scriblerus*—different minds united only by the body.—But love resembles *an hermaphrodite*, where different sexes are informed with but one soul.

I ransacked all nature to find out more seemly allusions, to illustrate my position—but was obliged to take up with these, *out of nature*, after all.

99. I thought that *to forgive our enemies*, had been the highest effort of the *heathen ethic*—but that the *returning good for evil*, was an improvement of the *Christian morality*.

But I had the mortification to meet with that *interloper* Socrates, in Plato, enforcing the divine precept of *loving our enemies*.—Perhaps for this reason, among others, he was stiled by Erasmus, a *Christian, before christianity*.

100. There should always be a *clause of divorce*, in the marriage covenant of princes, in case of barrenness, in order to prevent greater evils.—For as poison has often been made a political use of, upon such occasions, it might *possibly* be some temptation to her majesty, to prescribe herself a *dose of adultery*, quantum sufficit, in hope of removing obstructions.—

tions.—For a queen may have reason to cry out, with Rachel, *Give me children, or I die.*

This expedient may, perhaps, be a natural reason, for so many kings, in history, having degenerated, from the spirit and virtue of their *imputed* ancestry.

101. The English constitution of state, is composed out of all the antient polities—monarchy, aristocracy, democracy, and oligarchy—the king, nobles, commons, and privy council.

These several bodies temper and correct each other, like the four ingredients of punch—where, according to the good old *catch*,

“The sharp melts the sweet, and the mild
sooths the strong.”—

The first is the sugar, the second the water, the third the spirit, and the fourth *the acid*.

102. There is a maxim, that *it is better ten guilty should escape, than one innocent person suffer*.

This I deny.—Humanity, not policy, speaks this language.—The impunity of even one villain is capable of doing more injury to society, than the loss of even more than one honest man.

The laws of war, though severe, are, however, founded in political justice.—If the enemy has got possession of an outwork, no scruple is made of blowing up the rampart, though part of our own soldiery should be on duty there.

I feel myself shocked on the close of this paragraph.—This is the first time of my life that ever I suffered
my

my philosophy to plead against my humanity.—*Sed fiat justitia*, for justice is humanity.

103. A man's fortune should be his rule for *sparing*, but not for *spending*. Extravagance may be supported, but not justified, by affluence.

104. A gallows, like the forbidden tree, gives at once both death and knowledge.

105. That truth is hid in a well, and that there is *truth in wine*, have both the same import—implying that none but *sober persons* should be intrusted with a secret.

106. However arch I may be said to be in my hints, or free in my allusions, I never remember to have made use of any one loose or obscene

expression in my life, and have always discountenanced it in others.

I have ever held the mysteries of the *bona dea* sacred—and have so much of the pagan in me, as to regard love as a deity—which leads me to consider gross language to be a sort of heathen blasphemy.

107. *Date obolum Belisario.* — I would not have given him a farthing. He deserved not to eat the bread he begged—because he *begged it*.—Was Belisarius a Christian?

108. Lucretius stiles the intellect *Spiritus unguenti suavis* ; and some other poet—for my memory is bad—calls it *Flos Bacchi*.—I say, that spare diet, and clear skies, are Apollo and the Muses.

109. A criticism, after the manner of Bentley :

Nil habet infœlix paupertas durius in se,
Quam quod ridiculos homines facit.

JUVENAL.

Methinks I never read a poorer Latin sentence, than this. *Habet* is not the proper verb here.—It betokeneth *possession*, for which there happens to be no manner of application, in this passage. *Est* should have been the verb—changing the grammar.

Infœlix paupertas is a false metaphor, and can only be supported by a certain figurative mode of speech, which critics—or rather *commentators*—have framed, upon *the defects* of antient literature.

Durius is an improper epithet, here.—It is expressive of a sensible quality, only.—

only.—*Pejor* should have been the *comparative* in this place.

In se—Superfluous expletive! This is one of the vices of *metre*.

Quam quod—Two adverbs, both monosyllables, and beginning with a double *alliteration* also.—Bald!

Ridiculos homines. — These words ought not to have been joined so close together, in the same sentence.—It renders the *fibillation* of their terminations offensive to the *Euphonic* ear. Besides, it is quite *ridiculous* to apply that epithet in this place—for poverty may perhaps render a person *contemptible*, but it must be his own fault if it should ever make him *ridiculous*.

Facit.—This is but a poor *make-shift* of a verb, and terminates the sentence weakly. *Reddit* would have been fuller, and more expressive.

110. A critical dissertation, on *purpurea nix*, after the manner of commentators:

Purpurea nix, and *purpureæ olores*, are expressions in the classics. It hath puzzled the annotators to account why *snow* or *swans* should assume the epithet of *purple*—and having no other way to solve the difficulty, ^{they} resolved, among themselves, that the antients used to stile all bright colours, *quicquid valdè nitens*, purple.

But might not there have been a breed of swans among them, of a real purple colour? Or might not this description have been taken, from the cygnets, which are generally of a dusky colour, inclining to purple, though *non valdè nitens*?

Eric

Eric Pontoppidan, bishop of Bergen—not *ap-zoom*—in his learned description of Norway, says, that the north sea is *blue*.

In *mare purpureum* violentior affluit amnis.

VIRG.

That the ice there is of the same colour, and was stiled by the antients *cerulea glacies*—and that the *snow* on the tops of their mountains is also *bluish*, and is therefore commonly called *blabren*—that is, of a colour inclining to purple.

I expect that the republic of letters will acknowledge great obligations to me, for the ingenuity of the above criticism; as I do affirm it to be every way as learned and *material* as many volumes of commentations that I am sorry to say I have most stupidly and unprofitably sacrificed too much of my

my irretrievable and *imputable* time to.

111. To have a respect for ourselves, guides our *morals*; and to have a deference for others, governs our *manners*.

112. A regard to decency, and the common punctilios of life, has been often serviceable in human society. It has kept many a married couple unseparated, and frequently preserves a neighbourly intercourse, where love and friendship both have been wanting.

113. That ridiculous expression, in lord Grimston's play of *Love in a hollow tree*,

“ Let's here *repose* our wearied limbs, till
wearied more they be,”

may be supported by a passage in
Horace,

Horace, *fatigatum somno*—and by another in *Tibullus*,

Illa meos somno lassos patefacit ocellos.

114. Of all *knaves*, your *fools* are the worst—because they rob you both of your time and temper.

115. It is not the force of friendship, but the prevalence of vice, that makes the moderns so often exceed that admirable rule of the antients, *usque ad aras*.—Carry not your friendships *beyond the altar*.

116. A definition of what are generally stiled bargains, is, The buying a *bad* commodity that you *don't want*, because you can get it *cheaper* than a *good one* when you *do*.

117. The ancient manner of commemorating their gods, heroes, and friends,

friends, was by *libations*, not *potations*. — Would it were the same among the moderns. Wine is often better *spilt* than *drank*.

118. Lovers express themselves properly when they talk of an *exchange of hearts*.—For this enchanting passion but commutes the characters of the sexes, by giving *spirit* to the nymph, and *softness* to the swain, mutually exchanging *courage* and *timidity* with each other.

119. Drink never *changes*, but only *shows* our natures.

120. All young animals are merry, and all old ones grave.—An old woman is the only antient animal that ever is frisky.

121. A

121. A moral, in the stile of Seneca :

It is better to do the *idlest* thing in the world, than to sit *idle* for half an hour.

122. When a misfortune is impending, I cry, *God forbid*—but when it falls upon me, I say, *God be praised*.

123. Courage and modesty are the most unequivocal virtues—because they are such as hypocrisy cannot imitate—and they have this property in common also, that they are both expressed by the same colour.

124. The antients represented Saturn under the character of *Time*, with wings on his shoulders, and fetters on his feet.

This

This was to mark the swiftness of it to some, and its slowness to others—according to this line,

O vita ! stulto longa, sapienti brevis.

125. “ There will be two women
“ grinding at the mill—The one shall
“ be taken, and the other left.”—
The miller’s claim to half the corn, for grist, from this text, is as good a plea as many of the *pretences* of the church of Rome are supported by.

126. The extravagant encomiums that have been handed down to us from the antient critics, of many of those authors whose works have been long swallowed up in the gulph of time, and whose names are commemorated only in their commentaries, might make us lament the loss of so much wit, humour, and fine writing,

as is there pretended, if the fragments of some of them, which, by their being preserved, we may reasonably suppose to have been the choicest parts, did not afford us an opportunity of judging a little for ourselves.

And upon such a *critical review*, I dare say, that a candid reader will think those writings which have happily escaped to us intire, or even maimed, are worth the whole library of those that lie intombed with their authors. Vide *Les jugemens des sçavans*, par M. Baillet, for five volumes of such sort of stuff.

127. One should read both antient and modern critics with extreme diffidence, upon the subjects of literature.—The difference, nay the contrariety, of opinions, given by persons

sons of equal judgment, capacity, and learning, upon the very same work, must surprize us extremely, if we were not to consider critics to be in the same situation with lovers.— Smitten with some features, which another eye might possibly perceive no manner of beauty in, they are apt fondly to impute perfection to the whole.

So that, in one case, as well as the other, the old adage *de gustibus non*, may be affirmed.—And therefore it is not the judgments or the sense of the commentators we have any pretence to reprehend, but their taste, their sympathy, their enivremens, only.—Let us then always judge, taste, or feel, for ourselves, and not be misled by great names.

128. Among the many curious impertinences of the schools, there is none that appears to me so truly ridiculous, as the strife about the *authority* of the works of the antients.—Is it the *author*, or the *writing* we admire or criticise? But it is still *the authors* we have before us, no matter for their names, when we are commenting upon any work of genius.

I do not care one farthing whether Pisander's or Virgil's manuscript—Macrobius affirms the first—was the original of the second *Æneid*—or Apollonius of Rhodes the author of the fourth.—Whether one Homer, of *seven cities*, framed the *Iliad* and the *Odyssey* intire, or only tacked a parcel of old ballads together, and sung them about the streets of Smyrna,¹
Rhodes,²

²Rhodes, ³Colophon, ⁴Salamis, ⁵Chios,
⁶Argos, or ⁷Athens, to the title of
The blind beggar-man's garland.

I do not pretend to say that we have Virgil or Homer before us, when we read those works imputed to them.—But we have certainly *the writers* of them—which is all we need contend for. And I really think that those *scholars* who affect a precision in this very *immaterial* matter, are not a bit wiser than a very pretty woman, who asked me once, with the sweetest smile imaginable, *Who was the author of Shakespeare's plays?*

129. Charles had a sort of philosophy, without reflexion, that reconciled him to every thing. Among the other particulars of his life, he was

the most contented cuckold too that ever I knew, and could throw *his horns* behind him, like a stag darting through a hedge.

130. Scaliger files *titillation* a sixth sense.—And certainly there is as great a difference, between being *tickled* and simple feeling, as between taste and touch.

But then the same overstrained philosophy might as well deem the *sea* to be ^afifth element, because it differs so [^]much from common water.—For titillation, like the briny wave, is but a stronger, or more pungent sensation—one of the *taste*, the other of the *touch*.

131. Maria was so full of grimace, that she prostituted every feature of
her

her body, but one—and that escaped, only by her not being able *to lie a moment still*.

132. In part of lord Kaims's *Elements of criticism*, he says, that *music improves the relish of a banquet*.—That I deny—any more than *painting* might do. They may both be additional pleasures, as well as conversation is—but are perfectly distinct notices; and cannot, with the least propriety, be said to mix or blend with the repast, as none of them serve to raise the flavour of the wine, the sauce, the meat, or help to quicken appetite.—But music and painting both add a spirit to devotion, and elevate the ardor*.

* See what Triglyph says, upon *music at meals*.—Triumvirate, chap. lxxiv.

133. What a dread of death must some people have, who would rather be *dying* than *dead*?

134. *A toad, fed on the vapours of a dungeon,* is not such a wretch, as a man of sense, who has had the misfortune to be heartily in love with a weak or worthless woman.

Women are apt to be vain of such a conquest; but more, as the poet expresses it, for the *triumph* than the *prize*.—For otherwise, a fool they would count greater gain. They ignorantly flatter themselves, that they have been capable of imposing on men of understanding, when, in truth, it is they who have imposed on themselves.—Their pride will not suffer them to imagine they could ever sustain a passion for a fool: so helping
ing

ing the fair ideot out with their own sense and understanding, they often lend arms against themselves, ere they are aware.

135. Lovers are apt to *hear* through *their eyes*.—But the safest way is to *see* through *their ears*.—Who was it that said *speake*, that I may *see* you?

136. A friend of mine was so conscientious a wench, that he always compounded with vice, by taking an old mistress. — So that though he made an *harlot*, he did not make a *bastard*.

137. Merit, accompanied with beauty, is a *jewel* set to advantage. Quære?

138. *Curat lex*—a motto for a lawyer's coach. *Fiat justitia*—a paragram for an *hangman's* cart.

139. The moral law, without a sanction, is like the English code—a perfect system of constitution, but wanting a sufficient law to put the whole in force.

140. When I see Mrs. - - - - and her husband, I think of a monkey fastened to *a log*, and playing antic tricks.

141. Tom is a mere adjective of society, for he cannot support himself one moment alone—nor is he ever so much as spoken of singly, but is tacked always to others, as Virgil introduces Therfilochus, with a copulative at the end of a line :

———Glaucumque, Medontaque, Ther-
filochumque,
Chloreaque, Sybarimque, Daretaque, Ther-
filochumque.

142. Mo-

142. Modern poets put *too much* water into their ink.

143. Men are like plants.—Some delight in *the sun*, and others in *the shade*.

144. The many, various, and absurd systems of religion, reported from the most antient histories of the several parts of the world, appear to amount almost to a proof, that there must have been some sort of revelation originally made to our first parents; which, handed down to posterity, by oral tradition, or, at best, by types and hieroglyphics, received such alterations and corruptions, through the mistakes, the weakneses, or sinister arts of man, as made it terminate in downright idolatry among the ignorant, and in atheism with the learned

—to

—to a certain pitch of error and presumption.

For had there not been any revelation at all, there would either have been no sort of religion in the world, or a more rational one.—For, in that case, it must have been deduced, by tracing effects up to their causes, as far as the philosophy of the age in which this should have happened, might have been able to have reached.—And then — *Deus interfit*. — So that the natural philosopher, and the moral reasoner, both joined in one, must have become a *theist*.

But this probably could never have been the origin of religion, for the following reason—That this philosophic research must have happened in later times than those, in which history informs us the many fantastic
modes

modes of antient worship had been professed among all the nations of the earth, even the most illiterate, ignorant, and barbarous, who never could have taken up the least notion of religion from their own premises or conclusions.

145. There are two sorts of moral writers.—The one represents human nature in an angelic light, and the other in a beastly one.—The first are generally found among the antients; and the latter intirely among the moderns—chiefly the French.

They are both wrong.—One argues from the best, and the other from the worst, of our species. Doctor Young has a just sentiment, in his Centaur, which reconciles these different writers — “ We cannot think too highly
“ of

“ of our natures, nor too meanly of
 “ ourselves.”

146. A Montaigniana,
 Or a wandering thought, after the
 manner of Montaigne :

While a man is reading or thinking abstractedly, he is a king for the time—as being quite free from any manner of reflexion regarding his own circumstances. — Indeed, how seldom is it in the day that he *feels* the difference between himself and a king?

Monarchs are unhappier than their subjects.—For use makes state familiar, and the fatigue grows every day more irksome.—Has opulence or grandeur then no advantages? None—but the power of *doing good*.

I have

I have often been surprized that so little of this kind of manufacture is ever wrought by princes, when the very rarity of the work might serve to render their names famous to posterity.

“ And paid a tradesman once, *to make him*
“ *scarce.*”

But away with all ambition, which only affects our *names*, without improving our *natures*.

147. A moral, after the manner of Rochefaucault, and others of that stamp of *immoral* writers, who, in all their philosophic reflexions, endeavour to depreciate human nature :

As our bodies are compounded of different elements, so are our minds of various passions. — And as the blending of the former creates the
union

union of body, so is all virtue produced by the balancing or commixing of the several affections and propensities of the soul.

As our bodies are formed of clay, so are even our virtues made up of meanness or vice.—Add vain-glory to avarice, and it rises to ambition.—Lust inspires the lover, and selfish wants the friend.—Prudence is created by fear, and courage arises from madness, or from pride.

148. A reflexion, on the *decens et decorum*, in morals :

A friend of mine distrained a tenant's cattle for rent, then took them out of the pound, and put them on his own demesne to graze. The arrear was discharged in a day or two.—The stock was furnished—
ren-

rendered, but the tenant was charged for their grafs.

There appears certainly to be nothing contrary to law or moral, nor the least sort of oppreffion or extortion in this matter. It was equal to the tenant, whether he had paid for grazing to the landlord, or the pound-keeper.—Then what can it be, that ftrikes one fo strongly with the idea of a difference?

There muft furely be a want of *decency* in this action.—And though it may be, perhaps, too refined a speculation, to trace the fubtile connection between them, yet I think that want of *decency* offends, by implying, in fome fort, a deficiency of *moral*. It certainly does of that refined moral which Prior hints at :

“ Beyond the fix'd and settled rules

“ Of vice and virtue in the schools,” &c.

If *decorum* be not of the *substance* of virtue, it is at least one of its *accidents*. It is an *adjective*, which depends upon some *moral*, for its *substantive*.—It is *the round, the full, the fair*, of the great *circle* *. Or it may be compared to the fine essence of *light*, that must have some *solid matter* for its subject, upon which it reflects all the beauty of *colours*.

149. The mind is naturally active, and will employ itself ill, if you do not employ it well. Magicians tell us, that when they raise the devil, they must find him work—and that he will as readily build a church as pull one down.

* See Prior's tale of Protogenes and Apelles.

150. It

150. It is in what the world reckons trifles, that a good understanding should most employ itself.—Great occasions generally direct their own operations, and but seldom occur—while every day's experience presents you with small cares, sufficient to exercise your utmost prudence upon.—Therefore,

“ Think nought *a trifle*, though it small ap-

“ pear—

“ Small sands the mountain—moments make

“ the year—

“ And *trifles* life.—Your care to *trifles* give,

“ Or you may die—before you learn to live.”

YOUNG.

151. I think that a person may as well be asleep—for they can be only said to dream—who read any thing, but with a view of improving their morals, or regulating their conduct.

152. Nothing in this life, after health and virtue, is more estimable than knowledge—nor is there any thing so easily attained, or so cheaply purchased — the labour only *sitting still*, and the expence but *time*, which if we do not *spend*, we cannot *save*.

153. If time, like money, could be laid by, while one was not using it, there might be some excuse for the idleness of half the world—but yet not a full one.—For even this would be such an œconomy, as the living on a *principal sum*, without making it purchase *interest*.

154. There are three ways of dealing with time—losing it, spending it, or putting it out to *use*.

Ampliat ætatis spatium sibi, vir bonus—hoc est
Vivere bis, vitâ posse priore frui.—

155. One

155. One of the fathers compares contemplation and action to Rachel and Leah.—The first was *fairest*, but the latter more *fruitful*.

I am afraid he was not quite *orthodox*, by the *wit* of his simile.

156. To the many difficult conceits of the antients, for the *cramp* of wit—such as poems cut out into the shapes of hearts, altars, wings, &c. I would *encumber* literature with a fancy of my own invention—which, if it should once obtain—as, from the *futility* of it, there can hardly be a doubt—may be stiled *the double bout-rimé*—because the last word in every line is always made to *chime* to the first, throughout the poem—which takes off from the constraint of couplets, and joins the strength of *blank*

verse, and the softness of *rhime*, together, in the same line.

Examples.

Love is the pivot, on which all things *move*.

Death is no more than stopping our last *breath*.

With other moral reflexions of the same kind.

157. Jack had every merit of a *school-boy*—except *his learning*—and he is now too old to retrieve that article.

158. Miss R - - - married, only because she had been surfeited with *fornication*, and longed to try the variety of *adultery* a little.

Simple meats become insipid to a vitiated taste.—It requires *mixed* sauces to quicken appetite.

159. James supplied the want of *spirit* with the usual succedaneum of *spite*.—Quantum sufficit.

160. Ned

160. Ned had a little spirit of gibe and humour sometimes, that used to render him entertaining enough on particular occasions—but when that vein did not happen to serve him, one might well say that Ned was a dull dog, *without a joke*.

161. Mrs. N - - - - was an *insensible* libertine—and intrigued more through *vice* than *passion*.

162. Mr. G - - - - 's house is so *kenelled* with dogs, that one might fancy he lived in a *forest*, and had no other neighbours but *bears*.

163. George has so much impudence in him, that, like the *Scythian*, he might be said to be *face all over*.

164. Kitt was master of a kind of *inverted* wit, that consisted in a re-

G 4 markable

markable *quickness of misapprehension*.—

He would often pretend to mistake some one word in a sentence, for any other of a similar sound, and by commenting, or running a parody on it, contrive to throw the speaker into an embarrassment.

165. A lie is *desperate cowardice*.—
It is to *fear* man, and *brave* God.

166. I never drink—I cannot do it, on equal terms with others.—It costs them only one day—but me three—the first in sinning, the second in suffering, and the third in repenting.

167. Sight is by much the noblest of the senses.—We receive our notices from the other four, through the organs of *sensation* only. We
hear

hear, we feel, we smell, we taste, by *touch*. But sight rises infinitely higher.—It is refined above *matter*, and equals the faculty of *spirit*.

168. To put ourselves in other persons places, would obviate a great deal of the jealousies and resentments we are too frequently sensible of toward them; and to put others into ours, would considerably abate the pride and haughtiness of ourselves.

169. *Freethinkers* are generally those who *never think* at all.

170. Sir Isaac Newton used to say, that it was mere labour, and patient thinking, which had enabled him to investigate the great laws of nature.—Hear this, ye blockheads, and go study.

And

And because I know how much a
good example is apt to influence, I
will begin a course myself, as soon as
I have wrote

FINIS
ESSAIARUM,
SENTIMENTORUM,
CHARACTERIUM,
ATQUE
CALLIMACHORUM.

MEMORABILIA:
O R,
EXTRAORDINARY THINGS,
AND
REMARKABLE SAYINGS,
I N
LIFE, LITERATURE, AND
PHILOSOPHY.

COLLECTED TOGETHER,
B Y
TRIA JUNCTA IN UNO, M. N. A.

P A R T III.

SPARSA COEGI.

P R E F A C E.

GREGORIO Leti wrote as many books as he was years old. Homer divided the Iliad and the Odyſſey into as many books as there are letters in the Greek alphabet. Herodotus numbered his books after the muſes. And if ever Wilkes ſhould commence an author, he will never ſtop, probably, till he has publiſhed volumes *forty-five*.

From all which premiſes, I think it muſt appear pretty plain to the intelligent reader, that *Tria Juncta in Uno* ought to divide his work into
three

three parts, in allusion to his name—
which you see I have accordingly
done.

And for this reason I make not
the least manner of scruple to prefer
myself before all and every of the
above named authors—not only on
account of my work being so much
shorter than any of theirs, but prin-
cipally in compliment to the number
three, which you know—or ought to
know—to be the completest sum in
arithmetic.

To odd numbers, in general, the
antients attributed certain *charms* or
powers—but *three* stands the foremost
of them all—as it is the first that is
capable of the act or potency of *mul-
tiplication*.

If you would be more deeply learned upon this subject, consult my essay on this same number.—Though I am not quite sure whether I shall afford you an opportunity of doing so, in the course of this work, or no:—That will depend intirely upon my having, or not having, sufficient notes to finish this volume without it.

Three was the number of the Graces, the Furies, the Fates, the Syrens, the Gorgons, and the Grææ—those infernal hags, who had but one eye, and one tooth, among them, which they used to borrow, by turns, as they were to *see* company, or *chew* their cud.

When I speak of the Syrens, I only mean the *three* of them that are *now* *alive*—

alive—namely, Aglaop, Pisinoé, and Thelxiop.—There had been a fourth among them originally—the dear Parthenopé—my favourite, of them all.—They were the daughters of *Melpomené*.—She got them, merely to divert her melancholy—by whom, I really have forgot.

They had been, all four, *maids of honour* to the princess Europa, when the divine bull carried her off.—The chaste, the tender Parthenopé was so shocked at the rape, that she took grief, and died. Her mistress had, happily, a stronger constitution.—Or, possibly, a rape may sometimes offend those who are not ravished, more than those that are.

Geryon had three bodies, Cerberus heads enough for them all; and Solomon

mon as many options. There were *three* Triumvirates—Cæsar, Pompey, and Crassus — Augustus, Anthony, and Lepidus—and Andrews, Beville, and Carewe.—This last is formed by one *Triglyph* too.

Apollo had his *tripod*, and Neptune his *trident*. One, two, *three*, and away, was the note for starting at the Olympic races. And the ancients used to call *thrice* upon every corpse, to know if it could *start* any objection to its being interred.

Which naturally leads me to *Hades*, or *Ades*, the old-fashioned region of distribution, according to our good or bad deeds. It consisted of *three* provinces — Erebus, Tartarus, and Elysium — Heaven, Hell, and Purgatory.—

tory.—It had its *three* judges too—Minos, Æacus, and Rhadamanthus.—Its *three* rivers also — Phlegethon, Cocytus, and Acheron.—With many other *triads*, too numerous and inconsiderable to mention.

In the midst of the above enumerations *tripartite*, it occurred to me to mention the pope's *triple-crown*, among the rest.—But I supposed that this emblem had its allusion—and I was resolved to restrict myself intirely to *fable*.

With regard to the following collection, I think I need not trouble you with any manner of preface about it ; for the very title of it sufficiently explains the nature of the design. I thought that a compilation
of

of this kind, might be not only an
entertainment to the public, but
also, in some instances, improving.

Adieu—

That ye may *thrice* happy be,
prays your *thrice* obliged, and *thrice*
humble servant,

TRIA JUNCTA IN UNO.

H 2

THE

THE JOURNAL OF THE

AMERICAN MEDICAL ASSOCIATION

PUBLISHED WEEKLY

CHICAGO, ILL., U.S.A.

Vol. 10, No. 1

January 1, 1917

Published by the American Medical Association, 535 North Dearborn Street, Chicago, Ill.

Subscription price, \$5.00 per annum in advance.

Single copies, 15 cents.

Entered as second-class matter, June 26, 1911, under post office number 383, at Chicago, Ill., under special permission of the post office and inspection service.

Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917, authorized on July 1, 1918.

Postage paid at Chicago, Ill., and at additional mailing offices.

Copyright, 1917, by American Medical Association.

Printed by the American Medical Association, 535 North Dearborn Street, Chicago, Ill.

Second-class postage paid at Chicago, Ill., and at additional mailing offices.

Postage paid at Chicago, Ill., and at additional mailing offices.

Postage paid at Chicago, Ill., and at additional mailing offices.

Postage paid at Chicago, Ill., and at additional mailing offices.

Postage paid at Chicago, Ill., and at additional mailing offices.

Postage paid at Chicago, Ill., and at additional mailing offices.

THE KORAN.

MEMORABILIA.

1. **Z**OROASTER, says Pliny, was reported to have laughed on the day of his birth. Sir Thomas More laughed in the hour of death.—Which was the most extraordinary?

2. Publius Syrus says, that a woman knows no medium between *loving* and *hating*.

3. There were famous women of all the philosophic sects—but infi-

nitely a greater number are recorded of the *Pythagorean* school—though it enjoined *silence*, and the *keeping of secrets*.

4. John Weaver, in his history of antient monuments, published in the year 1630, quotes the following prophecy from an holy anchorite in king Ethelred's time :

“ Englyshmen, for as much as they
 “ use to dronkelewnes, to treason,
 “ and to rechlesnes of Goddes hous,
 “ first by *Danes*, and then by *Nor-*
 “ *mans*, and atte thirde time by
 “ *Scottes*, they shall be overcome.”

5. Monsieur Sainctyon, in his life of Tamerlane, says, that in a certain Persian nation, of the province of *Chouvatfam*, the people are all born with a musical voice ; and that the
 chil-

childrens moan or cry in the cradle is perfectly melodious.

This must be owing—for I would always rather account for, than dispute, a thing—to the peculiar situation of the country, which may possibly have the effect of modulating the air. In hilly countries, the elastic spring of that element communicates a certain shrillness, or sharp accent, to whatever sound it reverberates. In Wales, the dogs bark with an *ear-piercing* tone—and perhaps with a *brogue*, as Mrs. Digherty says, in Ireland.

6. The last words that Nero uttered, after he had *done but justice* on himself, were—O what an excellent harper dies this day!

7. My taylor in London used to let his pipe flow all day, by way of
H 4 lulling

lulling himself with the sound of a
water-fall.

8. That dukes would be ministers
of state! and that cobblers should keep
holy-days!

9. In the Rabbinical account of the
Jewish trials and punishments for
adultery, there is one very curious
particular:

They gave the woman a potion,
composed by the priest, called *aqua
zelotypiae*, or *the water of jealousy*.—
If she had been guilty, it poisoned her
forthwith—*without benefit of clergy*.
But if innocent, it increased her
health and fruitfulness.—What fine
juggling there must have been here!

And if the husband happened to
have been guilty, in the same way
himself, the draught had no ill effect

on

on the woman, though she had been ever so culpable.—Natural justice, this.

10. The Spanish inns make a charge for *noise* always in their bills, whether you make any or no.

11. The bishop of Beauvois, who succeeded cardinal Richlieu, as premier, in France, proposed to the Dutch, that they should all turn Papists, or be turned out of the alliance with the *grand monarch*.

12. Lewis the Fourteenth, *though a king*, rewarded merit, and encouraged literature.

13. The two last letters in *Sbibboleth* would be as good a test of an *Irishman*, as the two first were of the *Ephraimites*.

14. The

14. The Athenians always cast their children into the sea, that happened to be born with any manner of defect or deformity.—I prefer my own scheme in the *Callimachies* to this. See N^o. 58.

15. *Inter se* is an idiom, in the Latin, which signifies, *from each other*; though both the grammar and dictionary of that language would render it, *among themselves*—which is the very reverse.

16. To Grammarians, linguists, nurses, and philosophers, greeting :

What can be the reason, that all the little children of Great Britain and Ireland universally say *Me*, for *I*?—*Me* love you—*Me* is sleepy—*Me* is hungry? &c.

This

This cannot be imitation—For the most illiterate parent, nurse, or servant, always say *I*.

17. The antients have depicted Cupid and Somnus so alike, that they are not to be distinguished, but by their emblems.

Surely they could not mean, by this equivocation, that *love* was but a *dream*, which vanishes into air, as soon as we awaken to our senses.

18. The devil is Milton's hero.—Ovid seems to have been as partial to the *old giants*.

19. Spence, in his *Polymetis*, says, very gravely, that the giants were not so *easily* conquered, as might have been expected.

And

And again, That some poets had described *that affair*, as attended with more difficulty *than they ought*.

20. Spence says also, that Statius describes Minos and Æacus sitting in judgment, to assist Pluto—and adds, *but it must have been only occasionally*.

21. *Adad* was the greatest of the Assyrian gods.—Is this what we mean, when we swear *adad*?

22. Lord Kaims, in his *Elements of Criticism*, hints, that brutes might become rational, if the use of speech was communicated to them.—Pray, are parrots or magpies rational? Women are, we know—but would they be less so, if they spoke less?

23. Androcles was the name of the person who led the tame lion about
the

the streets of Rome.—See the story of it in Aulus Gellius; and believe it, if you can.

24. The expression in Shakespeare, of sack and sugar, is not so absurd as it sounds.—Put sugar to sack, and it gives it a brisk, lively flavour, that cures it of that heavy, luscious taste, which it has in its own nature.

25. Sir Isaac Newton was mistaken in his philosophy of vegetables being nourished by moisture. It is only the vehicle.—The *pabulum*, or *incrementum*, is received from the earth.

I am sorry that his *postulatum* is not true.—It would have destroyed the assertion of the atheists, that this world was from all eternity.—Had plants taken their augment from moisture, and then perished into
4 earth,

earth, there could not have subsisted such an element as water now in nature. Therefore the Mosaic history, of the world's having been made *in time*, must have been true.

It might also have suggested a philosophical proof of this world's being finally to be destroyed *by fire*.—For heat will increase, in proportion to the decrease of moisture.

26. A certain Venetian, a person of polite learning and fine taste, was so struck with the refined difference between Catullus and Martial, in their epigrams, that he used to perform an annual ceremony in his library, on each returning day of Catullus's mortality, in which he sacrificed a volume of Martial's works to the manes of his favourite author.

27. It

27. It has been remarked, that men are often most strongly attached to women who have not one valuable or amiable quality to recommend them. — The argument for which must then be, that if a man happens to fall in love *without any reason*, he can never *have any reason* for ceasing to love.

28. George has lately obtained a peerage.—He was little, but would be less—so purchased a title, and became more contemptible.

29. Fish-women cry *Noble oysters*.—They certainly are full as *noble* as any family blazoned out in Collins's peerage.—If not of as antient *an house*, of as old *a bed* at least.—And to shew their richness too, *pearls* and they are *congenial*.

30. The

30. The deriving of families from antient times, merely from the sound or similarity of names, as is done in all books of heraldry, puts me in mind of Swift's conceit, in proving the antiquity of *bees*, from the *Hivites*, a race of people mentioned in the Old Testament.

31. The Jews were the first nation upon record who introduced an attention to genealogy.—They had a reason for it, both in their law and in their gospel.—But after the coming of our Saviour, one should conclude all such superstition to have been at an end—as St. Paul says, “Neither
“give heed to fables, and endless
“genealogies, which minister ques-
“tions, rather than godly edifyings.”
—And again—“But avoid foolish
“questions and genealogies.”

32. The

32. The Beggar's Opera was written in order to run down the Italian ones.—But it is of late become the object of its own ridicule.—They have so carbonaded and fritterellied it, that it is now neither one thing nor the other—an English, nor an Italian opera.—They are, at length, become allies, and hobble *en pair*.

33. The circumstance of Robert discovering his father, William the Conqueror, at an engagement in Normandy, just as he was going to kill him, their reconciliation in the sight of both armies, &c. would be a fine situation for an affecting tragedy.

34. A friend of Sir Thomas More's offered him the choice of his daughters for a wife. He liked the second

one the best, but accepted of the eldest, merely to save her the mortification of having a younger sister preferred before her.

This is a fine story, by way of test, to try the force of sentiment in others. The question happened to be proposed to me once in this way.—I approved of the generosity of the act, but had the modesty to answer it only by saying, that a person ought to be ashamed to differ in opinion from so great a man, in any action of his life.

35. Tacitus gives the character of a man, *magis extra vitiis, quam cum virtutibus*.—This expression is by no means just, in a strict sense; for it is a vice to be void of virtues. *Dum satis putant vitio carere, in id ipsum incidant vitium, quod virtutibus carent,* says

says Quintilian, who was not only an excellent critic, but a sound moralist.

Tacitus has many beauties in his writings, but would sacrifice any thing to the framing of an *antithesis*. Sallust and others among the antients had the same passion.

36. Locke says, that *wit and judgment* rarely meet in the same person; because that their talents are directly opposite—the first collecting together all ideas which are any way alike—and the latter employed in separating those which in any particular differ.

Methinks there is *more wit than judgment* in this remark.—For the same quickness which can form an assemblage, is as nimble at distinguishing.—The proverb is not un-

applicable here, those *who hide can find*.

37. In the ninth book of Pope's Iliad, there is a note on the 494th line, where I think that both Eustathius and he have mistaken the sense.

When Achilles says that he despises Agamemnon, like a *Carian*, he seems to hint that he must have had as venal a soul as the people of *Caria*—a nation of *Bœotia*, that used to hire out its troops, like the modern Swiss—to think that he could be bribed to battle by the presents he offers. He says, just before, *his gifts are hateful*—and immediately after,

Not though he proffer'd all himself possess'd, &c.

The best way of solving a text, is by its own context.

38. Ah !

38. Ah! te meæ si *partem* animæ rapit
Maturior vis, quid moror *altera*,
Nec carus æquè, nec superstes
Integer?

Hor. L. 2. Od. 17.

Please to observe, here, that *Paddy* Horace says his friend is *part* of himself; and that if this same *part* should be taken away, the *remainder*—*altera*—would not be the *whole*—*integer*.

Now if any modern author had written the above passage, would not the *English* critics ^{have} styled it an *Hibernicism*?

39. There is another passage, too, in this author, which may likewise be carped at, but that it is not certain whether the error is to be imputed to the writer, or transcriber—

most probably to the latter, because that so small an erratum would set it right.

————— Quid terras alio calentes
Sole mutamus ? Patriæ quis exul
Se quoque fugit ?

Lib. 2. Od. 16.

Here the sense is deficient in the first sentence—because the *commutation* is not proposed—and the expression abounds with a pleonasm in the second.—For *exul* comprehends *patriæ*.

But change this last word into *patriâ*, and join it to the first sentence—let us see how it will stand upon this alteration.

————— Quid terras alio calentes
Sole mutamus patriâ ? Quis exul
Se quoque fugit ?

You

You see that the deficiency is by this means supplied in the first part, and the abundance rescinded in the latter.

40. Pere Rapin says, very justly, of most of the Italian writers, that they strive rather to say things *wittily*, than *naturally*.—But both French and English authors have frequently the same fault.

Look back to number 35, for the commencement of this vicious stile of writing.

41. The Apollo Belvidere is confessedly the finest statue in the known world.—How could the very ingenious Mr. Spence, in his *Polymetis*, mistake his figure and expression, just after having slain the *Python*, for a simple *Apollo Venator*?

42. Who need ever be vain of a poet's praise, when it is *so notoriously known* that the muses sang a funeral elegy on the death of this same serpent *Python*, slain by Apollo, their very god?

43. In philosophy it is said, that *eunuchs* bear wine better than *men* do.—The philosopher then who claimed the prize of drinking, for being the first drunk, did honour to his gender.

Listen to this, ye jovial country squires, and never boast again of being *able to carry off a greater quantity of liquor*—I think that is the phrase—than other men.

44. St. James says, *Count it all joy, when you fall into divers temptations.*

45. By

45. By the institutions of Lycurgus, the rigour of the Spartan discipline, both in apparel and diet, was relaxed *in time of war*.

46. There be six things, in physick, stiled *non-naturals*.—And what do you think they are? Even the most *natural* things in *nature*—diet—evacuation—air—exercise—sleeping—and waking.

47. In the Harleian Miscellany, volume the first, and page first—the preamble—there is this expression:—
“ To shew that when *God* is on our
“ side, neither the power, nor the po-
“ licy of *man*, is able to do us harm.”
—What a deep reflexion! How many volumes of sermons have I seen wrote in the same way!

48. The

48. The *capitol* of Rome was so called, because that *a man's* head—which might have been *a woman's*, for aught they knew—the gender does not lie there—happened to have been dug out of the foundation.

From this hint, the Augurs prophesied, that Rome should become the *capital* of the world.—You may see what sort of reasoners priests must have been from the beginning.

Rome was stiled also the *mistress*, not the *master* of the world.—Which seems sufficiently to justify my surmise, above hinted, about *the head*.

49. Madness is consistent—which is more than can be said for poor reason. Whatever may be the ruling passion at the time, continues equally so throughout the whole delirium—though it should last for life.

Mad-

Madmen are always constant in love ; which no man *in his senses* ever was.—Our passions and principles are steady in phrenzy ; but begin to shift and waver, as we return to reason.

50. It is an hard case, that the laws should not have made any manner of difference, between *murdering* an honest man, and only *executing* a scoundrel.—I really think that these things should always be rated *ad valorem*.

51. Pliny says, that the crocodile increases in strength to its latest age, and dies in full vigour.—This would be a good poetical simile for *avarice*, which

“ Grows with our growth, and strengthens

“ with our *weakness*.”

52. A

52. A lady of my acquaintance told me one day, in great joy, that she had got a parcel of the most delightful *novels* to read, that she had ever met with before. They call them Plutarch's Lives, said she.—I happened, unfortunately, to inform her ladyship, that they were deemed to be *authentic histories*.—Upon which her countenance fell, and she never read another line in them.

53. A servant maid I had once—her name was not Dorothy*—returned home crying one day, because a criminal, whom she had obtained leave to go *see executed*, happened to get a *reprieve*.

She had no spleen to the fellow, for he had been condemned only for a

* See chapter xxxiii. last paragraph but one.

rape,

rape, nor was she of a cruel nature—
but she had lost a *sight*.

54. Ravissius Textor has given us
a catalogue of persons *who died laugh-*
ing.

55. The Lex Papia forbid men to
marry after sixty, and women after
fifty.

I think the law was wrong in the
first article—because men may have
children, long after that age—or
their wives may, at least, which an-
swers as well for the community.—
But matrimony is generally thrown
away upon any woman after *Wilkes's*
number.

To have children, is the only *mo-*
dest reason a woman can give for mar-
riage.—And after such *pretence* has
ceased, what an indecent thing must
it

it be, to see her proceeding to the gratification of her concupiscence, at the very foot of the altar?

56. A watch, or clock, goes the faster for being foul.

57. The famous princess Catharine Sforza, being besieged in a fortress by rebels, was threatened by them to have her children put to death, if she did not surrender the garrison—"Do with them as you please," said she, "for behold I have *a mold* to cast more."—So saying, she stepped up on the wall.—I leave the historian to tell the rest. *Hist. des femmes illustres.*

I think that she might have been celebrated for her immodesty, as *Jael* was for her treachery *above women in the tent.*

58. Mon-

58. Monsieur Menage, a poet of distinguished eminence in France, always sent a criticism to the press, immediately after every piece he published, to prove that he had not one requisite of a poet in any of his writings, and that he wrote all his verses, *invitâ Minervâ*, by the mere dint of labour only.—What a caprice!

59. Alecto inspiring Amata with rage, is compared by Virgil to a boy whipping his top.

60. Ask Doctor Smollet what he means in his Travels by the Genoese, the empress of Russia, and making heaven accountable for the death of Peter the Third—Joan—and the predestination of her son?

61. There are certain fishes, stiled abdomidals, that have fins underneath their bellies—which your fishmonger philosophers say prevent their turning on their backs.

This particular, I hear, is only true of fishes, but not of those animals *quæ desinunt in piscem*.

62. Diotima, a female philosopher, was the person that initiated Socrates into the *philosophia amatoria*, which the Platonists afterwards extolled so highly.

63. Theano, another female philosopher, used to advise married women to lay aside shame with their cloaths.

This *brothel-maxim* is finely reprehended by the chaste Plutarch, who says, that women ought never to be
naked,

naked, for when they put off their garments, they should cloath themselves with modesty.

64. The same Theano told Timæonides, who had often reviled her, that notwithstanding his unkindness, she always spoke well of him—but had the luck still to find that her panegyric had the same fate with his satire—to be equally discredited.

Prior and others have stolen epigrams from this expression.

“ You always speak ill of me,

“ I always speak well of thee.—

“ But spite of all our noise and pother,

“ The world believes nor one nor t’other.”

PRIOR.

65. I knew a man who was governed by no one principle in the world but fear.—He had no manner

of objection to going to church, but lest *the devil might take it ill*.

66. The learned are not yet agreed, whether an olympiad contained four or five years.—The lustre is happily *out of dispute*, and fixed at five.

67. How children come to be marked, before they come into the world, by an impression made only on the sight of the mother, is inexplicable by philosophy.—Nay, philosophy denies the fact, but leaves the *contingency* of it rather a greater mystery.

68. Women entered originally into the Olympic games—but some confusion happening once on their accounts, they were forbidden to appear there for the future, *on pain of death*, if found disguised.

Yet

Yet a woman, named Herenicé, did afterwards venture her life, for the mere pleasure of wrestling and boxing there—and won the prize.

She could not conceal her triumph: which coming to the judges ears, they ordered, that thenceforward all athletics should be performed *naked*.

This, my author, who is a joker, says, prevented their entering the *circus* for the future, but made them all crowd to *the ring*.

69. Solon deprived parents of all paternal authority over bastards.—The reason he gave for it is curious—That as they were only fathers *for their own pleasure, this should be their only reward*.

Married men seem here to be unfavourably distinguished by Solon—as

mere drudges in the vineyard.—I suppose Solon had an ugly wife.

70. Hucheson, in his philosophic treatise on beauty, harmony, and order, *plus's* and *minus's* you to heaven or hell, by algebraic equations—so that none but an expert mathematician can ever be able to settle his accounts with St. Peter—and perhaps St. Matthew, who had been an officer *in the customs*, must be called in to *audit* them.

71. The *pseudomenos*, a problem among the stoics—a quibble merely in words.

72. The anacampserotes—a certain root—the touch of which is said to reconcile lovers.

73. Lycurgus was the person who collected together all the works of
Homer

Homer in Asia Minor, and brought them into Greece.

Plato would exclude all the poets from his commonwealth.— Observe here the difference between a person who had formed *a real state*, and one who had framed only *an ideal one*.

74. Harmonides, a disciple of Timotheus, asked his master, one day, how he should conduct himself, in order to obtain the prize of music, at a public opera that was then to be performed.

“ If the theatre be thin, said the
 “ old fellow, play your best—for the
 “ audience may probably be select
 “ and judicious.—But to a crowded
 “ house, be sure to play as ill as you
 “ can—because the multitude have
 “ Midas’ ears.”

Harmonides, like other young people, asked advice, which he meant not to take—exerted all his talents—excelled every competitor—lost the prize—and died that very night of the mortification he had received by not taking the old sage's counsel.

75. There is an original necessity in our nature *to determine ourselves*.—Providence has implanted this propensity in us, to prevent suspension of action, where reasons may be wanting, or equipoised.

In the most indifferent cases, we are apt to feel an inclination to favour one side of a question more than the other.—Two men boxing, two horses running, two cocks fighting, two dogs snarling—even two fishwomen scolding — though all equally unknown—one will naturally take part
with

with one or the other.—*We must determine ourselves.*

Two competitors for a crown appear on the theatre of war together. Even their very names shall decide the point, with regard to us, unknowing of their respective titles or merits.—It was morally impossible to have remained indifferent, between Meer Jasseir and Cossim Ally Cawn, two rival nabobs, sometime ago.—I vowed fealty to the latter; and my wife, whether through loyalty or perverseness, always took part with the first against *us*.

And if the strife should happen to be between a man and a woman, the respective sexes shall take different sides in the contention—though not always on the part of their respective genders—for women are sometimes

partial to a woman, merely because she is one—but oftener to a man, for the same reason.—No matter for the motives—we labour under a *physical necessity of determining ourselves*.

In fine, there is but one struggle between man and woman, in which both men and women equally wish success to one side *only*—to which party I need not say.—For as my readers must be either male or female, I shall refer the decision to their joint concurrence.

76. Brutus was originally a name of contempt, given first to Lucius Junius, by Tarquin, on account of his pretending madness and folly, in order to escape the notice and jealousy of that tyrant, who had put his father and brother to death.

Vir-

Virtue can render the meanest name great—and vice turn the greatest into contempt.—Listen, ye plebeians, and ye peers !

77. Margaret de Valois, queen of Navarre, was stiled a *tenth* muse, and a *fourth* grace.

77. Solon said, that if *all men* were to cast their misfortunes into one common heap, *every person* would rather take up his own lot again, than accept an equal share with the rest.

This is an odd expression—for as he makes the reflexion *general*, it is as much as to say, in effect, that *every one's* evils were *less* when put in, and *greater* when taken out. This might be true of *some*, but could not possibly be so of *all*.

79. Plato

79. Plato said of Dionysius's court, at his return from Sicily, on his being asked what he observed remarkable there—*Vidi monstrum in naturâ, hominem bis saturatum in die.*—By *saturatum* he meant merely *eating*, not *drinking*.

What would he have said, had he lived in modern times, and seen not only two *meals*, but two *debauches*, in the same day !

80. In the life of Henry prince of Wales, there is a curious story told, of a speech made by a pope, who silenced a priest for preaching doctrines *contrary to the catholic faith*.

The man defended himself, by saying that he had advanced nothing but the gospel, and the word of God.—To which his *holiness* replied, that this was, in effect, *to subvert the catholic religion*.

81. Ti-

81. Tiberius was the person who offered a premium for the invention or contrivance of any new pleasure.

82. Providence has supplied the body with refreshment and medicine, in the animal, vegetable, and mineral world—and to our minds he hath given, both for relief and cure, religion, music, and the sciences.

Whether I write the above observation from *reflexion* or *recollection*, I do declare, most ingenuously, that I cannot be certain this moment.—Memorandum that *memory* is apt to forget.

83. Ludovicus Jacob says of Pontus de Thiard, who was both a bishop and a poet, that his erudition was too *universal* for the first, and too *profound* for the latter.

84. Balzac

84. Balzac said that Virgil had prevented Tasso from being the first epic poet of Italy, but that Tasso had prevented him from being the last.

85. It is reported of Sebastian, a very good Latin poet, that he could seldom avoid speaking in verse, in his common conversation.

In general, warm people, as poets naturally are, speak usually in blank verse—except they stutter.

“ I lisp’d in numbers—for the numbers came.”

86. The Count de Bonarelli, an Italian nobleman, had passed through a regular course of divinity and philosophy, and distinguished himself in both these studies.

He was afterwards taken from those pursuits, and employed by the great duke of Ferrara, in sixteen embassies.

embassies of state; in all which he acquitted himself with great address, both as a politician and a minister.

He had never written one line of poetry in his life, till he was about threescore years of age; when having retired from public business, he undertook, for his amusement, a pastoral poem, which he executed with a fame equal to Guarini's *Pastor Fido*, and Tasso's *Aminta*.

87. The covetous man is poor—
but the contented one rich — said
Bias the philosopher.

88. Solon built a city, in Cilicia, which he named *Soleis*, and peopled it with a colony from Athens; who mixing with the natives of the country, corrupted their language, and were said to *solacise*.—Diogenes La-
ertius

ertius gives us this derivation for the word *solacism*.

89. Simonides, a very sweet Greek poet, was so affected about the nicety of his expression, that being to mention *mules*, upon some occasion, he stiled them *daughters of mares*.— Upon which Diogenes rallied him, by asking whether they were not *daughters of asses* as well.

90. In Plato's *Phedon*, Socrates says, that while the soul is immerfed in matter, *it staggers, strays, frets, and is giddy, like a man in drink*.

There is a passage in the *Pfalms*, from whence one must be almost certain he must have borrowed this image—*They reel too and fro, and stagger, like a drunken man, and are at their wits end*. Psalm 107. verse 27.

Here,

Here, not only the simile is the same, and the expression almost so—as near as different translations of the same text, *not performed by the Septuagint*, can be supposed to approach—but the very occasions are parallel also. The first describes the state of the soul, under the incumbrances of corporeal affections, and the latter speaks of men unassisted by grace.

91. Plato allowed mirth and wine to old men, but forbade them both to young ones. *To be merry and wise*, might have been a proverb deduced from this law.

But Plato's reason was truly philosophic—that while our natural cheerfulness and spirits remain, we should never use incitements. *To spur a free horse*, soon makes a jade of him.

92. Antigonus said, *Qui Macedonia regem erudit, omnes etiam subditos erudit.*—*Qualis rex, talis grex*, says some body else.

This is not always so. It is only what may be stiled a *capable truth*.—Virtue will not be sufficient—for example alone won't do. The king must have both sense and spirit too. He should let all his bounties, honours, and preferments, flow in one chaste channel, and, like heaven, *bribe us to our good*.

93. Is it not an amazing thing, that men shall attempt to investigate the mystery of *the redemption*, when, at the same time that it is propounded to us as an article of faith solely, we are told, that *the very angels have desired to pry into it in vain?*

94. See

94. See the character of Francis David Sterne, in the Annual Register for the year 1760, and compare it with the jealous phrenzy of Jean Jacques Rousseau.—The unaccountable caprices of human nature!

95. I asked an hermit once in Italy, how he could venture to live alone, in a single cottage, on the top of a mountain, a mile from any habitation?—He replied, that *Providence was his very next door neighbour.*

96. A library.

Plerumque in quâ simulac pedem posui, foribus pessulum abdo.—Ambitionem autem, amorem, libidinem, avaritiam, excludo, quorum parens est ignavia, imperitia nutrix—et in ipso æternitatis gremio, inter tot illustres animos sedem mihi fumo, cum

VOL. II.

L

in-

ingenti quidem animo, ut subindè
magnatum me misereat, qui fælicita-
tem hanc ignorant.

HEINSIUS.

In the world, you are subject to
every fool's humour.—In a library,
you can make every wit subject to
yours,

HENRY AND FRANCES.

97. The mareſchal de Bellegarde
was a lover, and a favourite of Anne
of Austria's, but happened to be dis-
carded upon the following occasion :

When he was taking leave of
her majesty, to repair to his com-
mand in the army, he solicited her,
with an air of passion and mystery,
to give him her hand ; which after
she had, with a blush, some hesita-
tion, and turning aside her head,

“ With

“ With neck retorted, and oblique regard,”
at length consented to, he applied it
immediately *to the hilt of his sword.*

A most stupid piece of old-fashioned gallantry, to be sure.—But observe, at the same time, the unaccountable caprice of woman, in his dismissal.

98. Plutarch has a fine expression, with regard to some woman of learning, humility, and virtue—That her *ornaments* were such as might be purchased without money, and would render any woman’s life both glorious and happy.

99. Extract—unde nescio.

Adam signifies *earth*, and *Eve* *life*. But not to insist upon Hebrew definitions, man was originally made of the *dead earth*—but woman of the *living man*—therefore, of a more ex-

cellent nature.—There are no conclusions so strong as those that are drawn from the *petitio principii*.

100. Another fragment in favour of the sex :

It is remarkable, that as by a woman we were all undone, so by a woman we were all retrieved again.

For as the Virgin conceived without the co-operation of man, all the human nature that Christ took upon himself, must have been derived entirely from the feminine gender.

101. The Laplanders have odd notions. They encourage the killing of bears in their country ; and have framed this law, that any man who destroys one, shall be exempted from cohabiting with his wife for a week—and so on, *toties quoties*.

102. Hera-

102. Heracitus was the person who first introduced the *burning of the dead*, upon this philosophy, that fire was the predominant principle of all things; and that by such dissolution, the æthereal flame, or soul of man, was better and sooner purified and disunited from the grossness of matter.

103. The doctors of the Sorbonne, in the year 1550, caused a priest to be deprived of his benefice, for pronouncing the words *quisquis* and *quanquam*, as they are spelled, instead of *kiskis* and *kankam*, as they had reformed them. — Which were the greater fools, they, or the priest?

104. Sophocles has written a tragedy, which consists of but one intricate monologue, of a person complain-

ing and lamenting a *fore heel*. See the *Philoctetes*.

105. In the whole Hebrew dictionary there is not one word to express nature or philosophy.

106. Pythagoras was the person who first changed the arrogant appellation of *sophos*, or *wise man*, to *philosopher*, or *a lover of wisdom*.

107. What a savage race of men must the antient Romans have been, who had but one word, *hostis*, in their language, for an enemy and a foreigner?

108. Mr. Hume says, “ Can we
“ expect that a government will be
“ well modelled by a people, *who*
“ *know not how to make a spinning-*
“ *wheel,*

“ wheel, or to employ a loom to advantage?”

109. A good simile—as concise as a king’s declaration of love.

110. Sir Isaac Newton standing by the side of a quarry, saw a stone fall from the top of it, to the ground.—
 “ Why should this stone, when
 “ loosened from its bed, rather descend,
 “ than rise, or fly across? Either
 “ of these directions must have
 “ been equally indifferent to the
 “ stone itself.”

Such was his soliloquy; and this the first philosophic reflexion he had ever made. This led him first into considering the nature of gravity, &c.—So that to a mere accident we owe all those deep researches, and use-

ful discoveries, with which he has since enriched the sciences.

111. Plutarch imputes the ceasing of many of the oracles, to the world's being thinner peopled at that time than formerly.—“ The gods, says he, would not *deign* to use so many interpreters of their wills, to so small an handful of people.”

112. Solon was the person who granted a power to parents of putting their children to death.—Who was it that gave them authority to condemn their daughters to a nunnery?

113. Plutarch commends Attalus for destroying all his own children, in order to leave his wealth and kingdom to his nephew.

One

One unnatural action induced another.—For Attalus's reason for so doing was, that his brother, the father of that nephew, had left him his heir, in wrong to his own son.

114. Men affect parrots, that disgrace human speech—and are fond of monkeys, that ridicule human action.

115. Great eaters have generally but dull intellects.—The dromedary is said to have four stomachs.

116. A very curious and authentic letter has been lately brought to light, from the queen of Scots to Elizabeth—which makes the latter's chastity not to be so problematical a point as general history had left it to us. See the Annual Register for 1759, page 323.

117. See

117. See the contrasted character of young Servin, in Sully's Memoirs, for an extraordinary instance in human nature.

118. Mr. Spence, in his Polymetis, says, that there must have been a nymph, whose name was *Aura*—or Procris could never have conceived a jealousy at the expression of Cephalus, *Aura veni*.

How could a person of his taste, and excellent criticism, possibly make so poor a comment! This passage certainly does not, in the least, prove that there ever *was* such a nymph, but only that Procris *imagined there was*.

Had he remembered Shakespeare, he would have known, that

“Trifles light as *air*, are, to the jealous,
“Confirmations strong,” &c.

119. Mr.

119. Mr. Spence is shamefully mistaken in another passage too. He says that the Hamadryads were not reputed by the poets to have been the *souls* of particular trees, but the nymphs of the woods in general.

But these latter were always distinguished by the title of *Dryads*, from whence *Druids*, and the former were only thought to be the lives of trees.

120. The seeing an object distinctly, with one eye, and the not seeing it double, with two, must appear to be an unaccountable circumstance in vision.—The same philosophic question may be applied to hearing.

121. What scolds must women have been deemed from the beginning, when all the *familiars*, the *familiars*,

miliares, or female genii, were stiled Junones?

122. I was acquainted once with a gallant soldier, who assured me that his only measure of courage was this :

Upon the first fire, in an engagement, he immediately looked upon himself as *a dead man*. He then bravely fought out the remainder of the day, perfectly regardless of all manner of danger, as becomes *a dead man* to be.

So that all the life or limbs he carried back again to his tent, he reckoned as clear gains—or, as he himself expressed it, *so much saved out of the fire*.

123. A man is shorter, standing up, than lying along. He is certainly
near

near six *lines*, or about half an inch, longer in bed than when up.

124. Peculiarities in Clarke's Latin grammar :

He reckons but seven parts of speech, leaving out the pronoun and participle, and substituting the adjective for both.

He admits only five cases of nouns, rejecting the vocative.—His reason for this is curious.—See the note, page 1.

The order of his cases too stands thus : — Nominative, accusative, genitive, dative, and ablative.

125. About the middle of the thirteenth century, and in the pontificate of Gregory the Ninth, a curious incident happened.

Count Gleichen was taken prisoner, in an engagement against the Saracens,

cens, and condemned to slavery. He was employed at work in the gardens of the *feraglio*, and happened to be taken notice of by the Sultan's daughter.—She found out that he was a person of distinction, conceived a passion for him, and offered to contrive his escape, if he would marry her.

He honestly told her that he had a wife already.—She replied, that she made no manner of scruple of that circumstance, as the custom of her country allowed men a plurality. Upon these terms then they agreed, and had the fortune to get safe together to Venice. He hastened to Rome, made Gregory acquainted with the particulars of the story, and upon promise to make *Miss Saracen* turn Catholic, obtained a dispensation to keep both wives.

The

The first wife was so much rejoiced at recovering her husband, upon any conditions, that she acquiesced in the articles, and shewed herself grateful, *in the highest instance*, to his fair deliverer. The story mentions another *unnatural circumstance* also in this matter—that the Saracen had no children, but shewed a mother's fondness toward those of her rival.—What pity that she did not leave some of her breed behind her!

At Gleichen they still continue to shew the *bed* in which they all three used to sleep peaceably together—*which*, for that reason, might more properly be stiled *the grave*.

They were all buried in the same tomb, in the church of the Petersberg Benedictines, and lie under a stone, with this epitaph, which the count,
 who

who outlived them both, ordered to be inscribed upon it :

“ Here lie the bodies of two rival
 “ wives, who with *unparalleled affection*
 “ *tion* loved each other as sisters, and
 “ me extremely. The one fled from
 “ Mahomet, to follow her husband—
 “ the other was willing to embrace
 “ the spouse she had recovered.—
 “ United by the ties of matrimonial
 “ love, we had, when living, but
 “ one nuptial bed ; and in our
 “ deaths, only one marble to cover
 “ us.”

126. Plato describes two Cupids—
 a celestial, and a terrestrial one.—
 Perhaps he meant thus to divide the
 antient opinion of the two urchins,
 who are said one to *cause*, and the
 other to *cease*, love—or, more likely,
 to

to distinguish *platonic love* from the *natural one*.

127. Sir Francis Bacon says, the muses are in league together with time, and preserve the privileges of the golden age.—Poetry subsists after states and empires are lost. The poet's life unites safety with dignity, pleasure with merit—I wish I could add profit also—and bestows admiration without envy.—It places a man in the feast, and not in the throng—in the light, but not in the heat.

128. It was said, very justly, and refinedly, by a lady, mentioned in one of Swift's letters, that in men, desire begets love—and in women, love begets desire.

129. Quid tam dignum *miseri-*
diâ, quam miser?

130. Il pensieri stretti, et il viso sciolto, was Sir Harry Wooton's advice through life.

131. In Comus, speaking of midnight shout and revelry, upon joyful occasions, Milton justly says, *they thanked the gods amiss.*

132. A man must be born a *school-master*. He must be more or less than man, says Le Sage, in his Bachelor of Salamanca, to preserve his patience.

133. It is surprizing that there should be persons on the face of the earth, who love themselves so little, as to fret at every thing, to be constantly out of humour, and set the whole world against them.

134. I have long ceased to wonder at all the operations of nature, except

one. Take a seed of a fruit tree, or a flower, cut it to pieces, or bruise it in a mortar, and you will perceive but one colour in it. Sow another grain of the same kind, and it shall produce flowers or fruits, containing every tint in the rainbow.

The lynx-eyed philosopher may *persuade himself*, that he spies the *future* tree, or flower, in the *present* seed—but he can never *persuade me*, that he sees, or *foresees*, their *future* colours there.

There appears to be something more here, I confess, than mere *second causes* requisite to account for such a phenomenon.

135. In a French book I was reading some time ago, I met with a stupid exercise of wit, of which I give you here a specimen, merely because

it is new, in a distich of French verse,
wrote in the following manner :

O c--- ! d--- à m-- c--- d-- f----- f-----
P--- p----- f----- d-- d----- f- c-----

Another, in Latin verse.

O m--- t-- l---- m----- p--- u----- v---,
f-----, e- q----- f-- e--- t-- d----- f--- !

Another, in English.

F--- f--- m--- g---, t-- i----- a----- c---,
A-- f--- u-----^t_λ t^λ d----- r-----.

If you have nothing else to do, try
to puzzle these out. It will be better
than drinking, or falling asleep, or
fretting because you have not a thou-
sand pounds a year.

136. The following inscription,
taken from Aldersgate, is a conceit
of the same kind with the former—
but much more foolish, because more
inge-

ingenious and difficult. The language is Latin.

Qu an tris di c vul stra
os guis ti ro um nere vit.
H fan chris mi t mu la

If you have a turn for riddling, I shall leave you to amuse yourself, with the above laborious dulness, after you have dispatched the former *carriety-witchets*.

137. I knew a common fellow, once, who had been born a fool.—He was an excellent labourer, and, *barring accidents*, the best verbal messenger in the country where he lived.

While he was receiving his instructions, he used always to hold one hand on the opposite ear, lest the directions should steal through it—and the instant you had done, he would

clap his other hand upon the listening ear, and run off with the story to the person appointed to receive it.

But if, by accident, he happened to fall, or was any otherwise obliged to take off either of his hands from his ears, he immediately lost all remembrance of the message, and would return back, crying, for fresh instructions.

138. The best account for the belief of miracles has been given by Gil Blas.—He says, that *the marvellous strikes the imagination; and when once that has been gained over, the judgment has no longer fair play.*

139. A curious sentence I once met with, I don't know where—*Mundus ipse, qui ob antiquitatem deberet esse sapiens, semper stultizat, et nullis flagellis*

*gellis alteratur ; sed, ut puer, vult rosis
et floribus coronari.*

140. *Vitam regit fortuna, non sapientia.*—This is a very bad moral, and I wonder how the author of Tully's Offices could suffer it to escape him.

141. Lycurgus, in order to confirm his establishment for ever, took a journey to Delphos, on pretence of consulting the oracle; first obliging the king, senate, and people, in an oath, not to alter the state till his return.

He then retired into voluntary exilement for life.—What a deal of virtue and simplicity must they have had in those days!

142. *Ex sensibus antè cætera homini tactus, deindè gustatus—reliquis superatur à multis—Aquilæ claus.*

rius cernunt—Vultures sagaciùs odorantur—liquidiùs audiunt Talpæ, obrutæ terrâ. Plin. Nat. Hist.

143. Maria is the only woman in the world whom smiles become not. She is beautiful when grave, but looks like an idiot whenever she laughs.

If I was her lover, I should be constantly picking of quarrels with her, in order to preserve my constancy.—For the maxim of *amantium iræ*, &c. is most peculiarly applicable here.

144. How imperfect must the state of orthography have been, when there was no more difference between the numerals that express *four*, and *two hundred*, than 4 and 7!

145. Homer, Hesiod, Æsop, the *Seven Wise Masters*, as they are stiled, and

and the Sybils, were all born under the *Affyrian*, called the first monarchy.

146. Had all possible musical tones been exhausted by nature, that she was forced to suffer the raven to croak, the owl to screech, the peacock to scream, and the hog to grunt or squeel?

147. The emperor Adrian, who wrote the familiar versicles to his soul, and was a person of surprizing knowledge and literature, for a king, preferred Cato to Cicero, and Ennius to Virgil.

148. Septimius Severus, the nineteenth Roman emperor, died at York, in Great Britain.

There was something most remarkably amiable in this person. His son

Cara-

Caracalla attempted to slay him, *just* after he had declared him his successor, but was prevented by his guards.

The good old man *resented* only, but *revenged not*, the intended parricide; and retiring into his palace, fell ill immediately, and died of grief.

I admire the philosophy in him that *forgave*, but more love the nature in him that *felt*.

149. Constantius, the last of the pagan Roman emperors, and father of Constantine the Great, died also at York.

150. Heliogabalus, though a sad dog, instituted one very *favourable*, and therefore *just*, law—which was, the establishing a *female jurisdiction*, to sit in judgment upon all trials relative to the sex.

I think

I think that such a supplement is much wanted in our own constitution. How can a *female culprit* be said to be tried *by her peers*, without a *female jury*? But upon all indictments for ravishment, particularly, I would have women only impanelled.—For the business, upon such occasions, ought undoubtedly to be, rather to examine the accuser, than to try the accused.

Now girls often give themselves great airs about being ravished, though nothing might have been farther from their thoughts at the time. They might perhaps have been so, in a *natural sense*, though not in a *legal one*—which is all I pretend to contend for. And how is it possible for a man, or even *twelve men*, to declare, upon their consciences, under which
of

of these predicaments the evidence might have laboured?

Women then, most certainly, must be the best judges, in these mysteries of the *bona dea*, and can quicker discover whether the testimony arise from a spirit of chastity, of extortion, or extenuation of the juror's own frailty. And a man ought only to be condemned upon the first category.—For if the fact itself should be thought sufficient to convict him, his holiness the pope himself must *infallibly* suffer.

151. In the fourteenth century, one Nicolao Gabrini di Rienzi, one of the lowest of the people of Rome, had spirit and ambition enough to conceive a design of compassing the sovereignty of the city—and without money,

money, friends, alliances, or military force, by the mere dint of oratory and perseverance, he did at length effectually obtain his object, and arrived also to such a pitch of power and influence, as to awe several of the potentates of Europe, and to be admitted an arbitrator of kingdoms.

152. Even so late as near the beginning of the sixteenth century, a certain priest, having met with this passage, in some Greek author, ὁ ἄνθρωπος εἰν αὐλός, *mens humana immaterialis est*, and finding, in his Lexicon, that αὐλός signified *a flute or pipe*, brought no less than fifteen arguments, in an academical exercise, to prove the human soul to be *a whistle*.

153. Henry the Fourth, emperor of Germany, received the imperial
dia-

diadem from the hands of pope *Celestine*—who, after he had placed it on his head, while he was on his knees, kicked it off again with his *sacred toe*, to shew his authority over the kings of the earth.

154. The Jews sent legates to Oliver Cromwel, to know whether he was not the true Messiah.

155. Pope Julius the Second was reading the Bible, when an account was brought him of his troops being beaten by the French.—Upon which, he threw down the book on the floor, out of resentment to the partiality of heaven.

156. The name of *France* is a reproach to the nation. It was derived from a people who were denominated *Franks*, from the remarkable spirit of liberty

liberty for which they had been distinguished.

But after they had so poorly succumbed to arbitrary sway, the antient name of Gaul would better have become them—and the *dunghill*, not the *game-cock*, should be their *ensign*.

157. Stephen Barthorins, a king of Poland, said, that God had reserved three things to himself—the power of creation, the knowledge of future events, and *the dominion over our consciences*.

158. The Romans were a wicked people in their public policy, though virtuous in their private morals. They made use of the basest, most oppressive, and most cruel methods of aggrandizing their empire—by subjecting all their neighbours to the yoke

yoke first, and then, by the help of slaves of their own making, extending their tyranny over the rest of the world. The *punica fides* of the Carthaginians was never so great, as the faithlessness and treachery of the Romans.

159. Antient Rome rendered herself *mistress*—which is worse than *master*—of the world, under her consuls, by the same methods that she continued so afterwards under her popes.

The good of the commonwealth, was the former pretext—and *the good of the church*, was the latter one.—These being their first principles, to which all others were to be subordinate, whatever vice, falsehood, or oppression, that could favour either of these
domi-

dominions, was considered as *public* virtue, or *pious fraud*.

160. It was lucky, and worthy of remark, that just when the Greek and Roman story had risen to the highest pitch of *personal* heroism, glory, virtue, and example—and that history had been in full possession of the facts—their *languages* should fall suddenly into corruption and decay, by the destruction of their empires, so as to become *dead ones*.

It is by this means that they have obtained to become classical studies, and we read their authors universally, or *universitally*, at least, with pleasure and improvement—which it had been impossible to have done, had those tongues, like the living ones, continued still to have been altered, com-

mixed, or enriched, and so have become obsolete, as they must have done, long before the æra when they were first established as a study in the European colleges.

161. Boyle, in his *Seraphic Love*, says, “ Our Saviour is so *near* unto “ God, that he might well have said, “ *I and the Father are one.*”—By which he seems to have thought, that Christ spoke only *figuratively* in such expressions.

Boyle had studied the Scriptures, both as a commentator and divine.—Nay, in the beginning of the twentieth section of this very work, he expressly says, “ that he had had “ taken some pains in the study of “ *controversial divinity.*”

His abilities were great, and his sense of religion warm—so that, both

as

as an enthusiast and a theologist, he would probably have delivered himself more *Athanasianly*, if he had not been restrained, both as a metaphysician and an expositor.

162. Lewis the Thirteenth took particular notice of De Retz, afterwards cardinal, for his generosity and virtue in placing a girl in a convent, who had been sold to him by her mother ; as also for his bravery in desiring his antagonist to take up his sword again, which he had dropt, on his foot slipping, in a duel with him.

The attending to such instances of magnanimity and virtue, in private life, is the being *a king*. This is the only way that a *monarchy* can be said to be preferable to a *commonwealth*.

As this is the most charming prerogative with which princes are endowed, I am surprized that they are not fond of exerting it oftener than they do, during their *abundant leisure*. —For, like Lucretius's gods, they generally leave the affairs of the world to take care of themselves, under the agency of but *second-best causes*—or the direction of *chance*, not *choice*—and their ministers take care, *or don't take care*, of all the business of state, without ever *troubling* them — till after it is done—or *undone*.

163. Doctor Young said, that Pope *had put Achilles into petticoats again*—alluding, I suppose, to his first disguise among the daughters of Lycomedes, and to the fetters of rhyme.

164. What

164. What has surprized me most in history, is to read of so few kings who have abdicated their thrones—Not above a dozen or two at the most!

165. I shirtd myself this morning the moment I got out of bed.—There happened to be a large pier glass just before me, which *exposed me* to myself, stark naked. I had never, in all my life, seen such a sight before.

I am subject to reflexions, and stood, for near a minute, philosophizing on my figure, with my arms *a kembo*, resembling, both in shape and complexion, one of your new-fashioned brown Dutch tea kitchens—but alas! without *a salamander*.

Upon a close scrutiny on all my parts, I could fairly account for every inch, member, or circumstance about

N^o 3

me,

me, except my *nipples*.—The horse, the bull, the ram — nor even the *baboon*, which comes nearest to man— have them not.—No other male animal of the creation is incumbered with such parts, as actually appear to be of no more use to me than they are to the *lady mothers*, mentioned in chapter xxxiii.

166. A solution of the three riddles mentioned in number 135:

O ciel ! donne à mon cœur des forces suffisantes,
Pour pouvoir supporter des douleurs si cuisantes.

O mihi tam longæ maneat pars ultima vitæ,
Spiritus, et quantum sat erit tua dicere facta !

Fear first made gods, the impious atheist cries—
And fear unmade them, the divine replies.

You can easily see the contrivance of it.—The initials only of each word are set down, and a *dot* made for every letter in it.

I here

I here make a present of this mystery to the public, for the benefit of *the press*. It will be a much better method of *designing* names that one dares not *print out*, than the common way of A——, B——, &c.

As for example:—Suppose you had been abusing a corrupt minister, till you were tired—but indeed, right or wrong, they are all abused—and then were to conclude your spite, with saying, the man I mean is S——, how readily might one mistake this for *Sandwich*? But were it wrote thus, S-----, the obloquy would be obviated—nor would the candid public suffer malignity to avail itself of the old quibble, *h non est litera*—while the decypherer would soon end the dispute, by construing it into *Sejanus*.

167. An explanation of the inscription, in number 136 :

Quos anguis tristi diro cum vulnere stravit,
Hos sanguis Christi miro tum munere lavit.

By comparing these two passages together, you may see how artfully the middle line of the former is made up from parts of the first, which serve equally to answer to the fragments of the latter.—*Difficiles nugæ.*

168. Female vanity.—Even Minerva, the *goddess of wisdom*, is said to have cast away her pipe, upon being told by her maids of honour that it used to discompose her features—and would never suffer herself to be served, as all the other goddesses had so notoriously been, for fear of spoiling her shape.

169. A

169. A friend of mine once had conceived a particular aversion to persons who had been born with *red hair*. He carried this strange prejudice to an extravagant length.—He used to say, that he could never confide in a friend or a mistress of this complexion—for that the men were false, and women frisky.

An instance or two of this kind had determined his philosophy, with as much reason as the jockey, in an old story, had for the reverse—who having once met with a good horse, who happened to be *cropt-eared*, pronounced that *cropt-eared horses* were *naturally* good.—A barber too recommended *white-bafted* razors, from the same experience.

Red hair is only a *sign*—if it be any sign at all—of warm or lively affections ;

tions; and operates according to the ruling passion, of love, religion, ambition, play, revenge, &c.—which differs equally both in men and women of all complexions.—And I have always found more virtue in *warm* affections, than in *lukewarm* ones.—*Warm passions* may be *tempered*, but *cold ones* can never be brought to *seeth*.

170. In the *Passion*, painted by Michael Angelo, the Virgin is finely described, according to her peculiar circumstances—though certainly most absurdly, under the general idea of such a situation.

She stands unmoved, and looking on the sufferings of her Son, without grief, without pity, without regret, without tears—because she is supposed to

to have known that the event was to be finally happy.

What different opinions must a Christian and a Mussulman form of this piece? —

171. Nunc itaque et versus, et cætera ludicra pono ;

Quod verum atquè decens, curo, et rogo, et omnis in hoc sum.

HOR. EPIST.

I met lately with the following lines, which are, in sense, and almost in words, the very same with the former :

Hic igitur versus, et cætera ludicra pono :

Quod verum, atquè bonum est, inquiero, et totus in hoc sum.

The author of the latter lines was not quoted, in the passage from whence I have taken them—which was the Lemma to the Idyllia of Theo-

Theocritus, translated by Creech. So that I cannot determine which might have been the plagiarist, by comparing their different æras.

Is not this a precious morsel for the critics? Let me conjecture about it. My opinion is, that Creech meant to have quoted Horace; and his memory failing him, he might have supplied the verse out of his own head—as is frequently the case, in repeating without book

My reason is this—Creech translated Horace, though badly; but must certainly have remembered the above passage in him—and I cannot suppose that he would have taken worse lines to the same purpose from any other writer.

Now the *verum*, atquè *bonum*, in the latter distich, are, in strictness of
phi-

philosophy, the same thing.—But there is a beautiful distinction between the *verum*, atque decens, in the first lines. Horace joins *manners* with *morals*, and adds *good-breeding* to *virtue*.

Perhaps the anonymous lines above quoted may be in Lucretius—I have read but little of him—from whom Horace is said to have borrowed not only his principles of the Epicurean philosophy, but to have taken several passages out of his writings—among which this may possibly be one, that he has improved.

Creech translated both of these authors, and might naturally be supposed to have been partial to the one which he had the best success with.

172. *As obstinate as a pig in an entry.* This would have been a fitter simile

simile for Homer to have applied to Ajax or Diomedes—Which is it? for I will not take the trouble to look, though the Iliad lies now on my table.

Madame Dacier defends the allusion to the *ass*, in such a way as deserves not a serious answer.—She had much better have agreed with Horace, and have ranked that simile under the head of

Aliquando bonus dormitat Homerus.

173. Aristotle's Art of Poetry is the best esteemed piece of criticism among the ancients. How came he to excel both Horace and Vida, though better poets, and who had also the advantage of studying him before they wrote?

Because they only copied him—but he had copied nature.—All his

rules, as Pere Rapin says, are but *nature methodized, or reason reduced to art.*

174. Some of the altitudes or depths of philosophy, are, to *doubt our senses, to discredit our own existence, and to require impossible demonstrations for self-evident propositions.*

175. The philosopher, I think it was Des Cartes, who, after a world of deep reflexion, said, *Cogito, ergo sum*, might as well have said *dubito*, at first, and have deduced his *ergo* from thence at once.—For, in this case, *to doubt, is to be certain.*

176. See the account of the plays, stiled the *Mysteries*, described in the preface to Don Quixote.

Cervantes ridicules penances and priestcraft throughout—but knows
not

not where to stop.—The whipping of Sancho, for the disenchantment of Dulcinea, and the twitching and pinking him, for the resurrection of Altisidora, are prophane allusions.

In the latter manœuvre, when one of the executioners pinches his face, he cries out, *your fingers smell of vinegar*.—"And they gave him a sponge, "dipt in vinegar, to drink."

In his last volume, chapters xvii. and xix. he has a stroke at the church, who will not redeem or absolve gratis, as their master did. Why slept the holy inquisition all this while?

177. I have seen whole volumes wrote against the *real presence*, to prove that *matter* was not capable of *ubiquity*—and as many more, *not to prove* that it was.

This

This is the way that libraries are filled! or rather stuffed.—I approve greatly of Master Triglyph's scheme for one, in chapter xcv. of the *Triumvirate*—though possibly my own works might have been excluded from it.

178. By the canon law, if a cardinal be accused of fornication, there must be a *septuagint* of witnesses to prove it—So that he must kiss a girl at the *market cross*, at least, to be convicted.—How many more would be requisite to convict a pope?

179. Socrates has framed an allegory, for pleasure, as allied to pain, that resembles Scriblerus's description of the *Lindamira-Indamora*.—For though their faces are turned different ways, there is no enjoying

VOL. II.

O

one,

one, without communicating with the other.

180. Sir Francis Bacon—It is enough just to mention his name only, to shew how well intitled he was to remembrance here—both on account of his greatness and littleness,

“ The wisest, brightest, meanest of mankind.”

181. The antient philosophy *materialized spirit*, and the modern, in order to be even with it, has *spiritualized matter*.—What extremes are men liable to run into, who depart one line from common sense!

182. We ridicule the Irish, for saying *kilt*, for *killed*.—But their authority bears no less a name than Spenser.

183. Tam deest avaro quod habet, quam quod non habet.

184. Quan-

184. Quantâ laboras in *Charybdi* !
Digne puer meliore *flammâ*.

HOR. Lib. I. Od. 27.

How was it possible for Horace, or no Horace, to be guilty of such a confusion of *figure*, as to say that a person was *drowning*, in one line, and worthy of a *better flame*, in another?

This was going through *fire and water* for a metaphor, with *two* witnesses.

185. Among the unaccountable deliriums of human nature, there was a man, mentioned in antient history, who fancied that he had got some of Aristophanes' frogs in his belly, crying *Brecé ekex, coax, coax, oop, oop*.

186. " ———— when, O dire omen !
" I found my weapon had the arras pierc'd,
O 2 " Just

“ Just where the fatal tale was interwoven,
 “ How the unhappy Theban slew his father.”

ORPHAN.

What had the *fatal tale* of Oedipus to do with the peculiarity of Chamont's situation? If he must have a *dire omen*—though I see no reason for any imagery here at all—he had better have framed his allusion upon the Roman story,

Where the infatuate brother slew his sister,
 for this he was fierce enough to have done himself, had he found her guilty.

187. Dr. Ruffel says, that a woman may have milk, without being pregnant, or having had a child.

188. I am in possession of a faculty, at any time I please, of communicating a sensible pleasure to myself, without action,

action, idea, or reflexion : by simple volition, merely. — The sensation is in a degree between feeling and titillation, and resembles the thrilling which permeates the joints of the body, upon stretching and yawning.

189. Crabs, lobsters, toads, serpents, and other animals, have been found inclosed alive, and in full vigour, in compact oak, and in solid stone.

So that it appears there are creatures, formed *by nature* for respiration, which yet can subsist, without air, in a preternatural state.

Were I to have limited myself solely to such extraordinary mysteries in natural philosophy as these, I could have supplied this part of my work intirely, without having applied to any other resort. But I thought
that

that a greater variety, under the general head of *Memorabilia*, might have been more amusing to my readers.

However, I think that I have furnished the speculation of the curious with instances sufficient, in this latter class, to hint to infidels, that the common and obvious course of nature comprehends not all the powers of Providence.

Qui studet, orat.

This I have said, somewhere, before—
but it can never be too often repeated
by

Your affectionate humble servant,

TRIA JUNCTA IN UNO.

FINIS
MEMORABILIMUM.



JUST PUBLISHED,

Neatly printed in One Volume small Octavo,

TRAVELS of a PHILOSOPHER:

Or,

Observations on the Manners and Arts of
various Nations in Africa and Asia.

Translated from the French of M. LE POIVRE,
late Envoy to the King of Cochin-China,
and now Intendant of the Isles of Bourbon
and Mauritius.

THE FIRST PUBLISHED

OF THE HISTORY OF THE

TRAVELS OF A PHILOSOPHER

IN THE

DISCOVERY OF THE MOUNTAINS AND AIN OF

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE